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Advent Christian Times.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."

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The Bride's Petition.

Come, Lord, and tarry not;
Bring the long looked-for day;
Oh, why these years of waiting here?
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the bride say, Come!
Dost thou not hear the cry?

Come for creation groans,
Impatient of thy stay;
Worn out with these long years of ill,
These ages of delay.

Come, for thy foes are strong;
With taunting lips they say,
"Where is the promised advent now,
And where the dreaded day?

Come, for the good are few;
They lift the voice in vain;
Faith waxes fainter on the earth,
And love is on the wane.

Come, for the truth is weak,
And error pours abroad
Its subtle poison o'er the earth—
An earth that hates her God.

Come, for the grave is full;
Earth's tombs no more can hold;
The sated sepulchres rebel,
And groans the heaving mold.

Come, for the corn is ripe,
Put in the sickle now;
Reap the great harvest of the earth;
Sower and Reaper thou!

Come, and make all things new,
Build up this ruined earth,
Restore faded Paradise,
Creation's second birth.

—*Bonar.*

The Savior's Inquiry.

MISS E. P. ELDRIDGE.

"Lovest thou me?" is the inquiry of one who "spake as never man spake." It is the inquiry of the Lord Jesus Christ. He is now on the eternal throne. Angels and archangels veil their faces before him, and cast their crowns at his feet. The sweetest incense that sanctified minds can offer goes up before him. The swiftest wings are spread to execute his will. All power is his in heaven and on earth.

But his relation to us, how peculiar and affecting. He became poor for you and for me. He bore contempt for all—suffered agonizing pains of body and mind, died and rose again, that sinners might live. But, blessed be his holy name! he lives to-day; yes, he lives to intercede for us. He is our only deliverer from the penalty of that law which you and I have broken. His friendship and love for us has been written in his blood and sealed by his death.

After his resurrection he addressed Peter with the question, "Lovest thou me?" Peter was grieved because he repeated the question, even to the third time. Each time Peter gave a direct answer; but in the third answer he appealed to Christ for the truth of what he had said. "Lord, thou knowest all things; thou knowest that I love thee."

Now this same question comes to us, for it is a personal appeal. Jesus speaks to us through his word, by his Spirit, and from his throne on high, asking us every day, and each hour in the day, "Lovest thou me?" And what is our answer? One says: "I have been trained from my youth to respect the Savior; I have wept over the touching incidents of his life, and the affecting tragedy of his death." But mark the question, "Lovest thou me?"

Another says: "I have united with the church; have been baptized, and partake of the sacrament." This is all very well, but while the question includes these and many other things which we may do, yet it may be possible that we are destitute of the love of God, even after doing those things spoken of. We may indicate to those around us that we love the Lord Jesus, but can we lay our hand upon our heart, and like Peter say, "Lord, thou knowest all things; thou knowest that I love thee?" This is more than joining the church or being baptized.

Sincere love for Jesus will promote in the soul a willingness to make sacrifices for his cause. And whoever is not willing to make sacrifices for Jesus when his cause demands it, does not love him as he should.

Peter at one time said, "Lord, we have left all and followed thee." Paul counted "all things loss" for Jesus' sake, and so must all of his followers if his cause demands it. Your lips may have honored Christ, and perhaps your pen, but the inquiry is deeper than all this. The heart—the heart! How do you treat the Lord in your heart? But oh, the gloom, the darkness, the death, if you love not the blessed Jesus above everything else.

It was not a harsh and unfeeling rebuke that met the ears of Peter, but it was so searching and solemn that it caused him to grieve sadly. More tender language could not have fallen from the lips of infinite love. It brings no harsh accusation against you. It mentions nothing wrong that you have ever done, but in mild and loving tones repeats the question, "Lovest thou me?" Blessed Jesus! precious Savior! How loving, how kind, and how dear to the believer's heart. My heart cries out:

"Oh, for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Jesus says, "Come out from the world and be ye separate;" he tells us to be clothed with humility as with a garment. But how few are willing to do this. The love for fashion and gayety is stronger than their love for Jesus. This may appear a grave charge against the professed friends of Christ, but is it not too true? The cause of Christ is bleeding at every pore; vast multitudes, those for whom the Savior died, are perishing around us; the Master speaks to us as he points to those poor, perishing souls, and asks in solemn tones, "Lovest thou me?"

Can we, dare we, appeal to the divinity of Christ, and say, as Peter said, "Lord, thou knowest all things; thou knowest that I love thee;" that I love thee with the love that thou dost require? If so, we shall love what God loves and hate what he hates. Oh, for more of this fervent love of the Master; this love that prompted Jehovah to give his dearly beloved Son to redeem fallen man. Love is therefore justly required of us in return; not partial, but perfect love.

Oh, what a power there is in love. The wondrous love of Jesus; how complete, how full, and how free. Dear unsaved one, do you not want this loving Jesus, for your Savior? Consider this question, ponder it over; your duty lies before you. Will you do it? May the spirit of the living God; fasten this question on your heart. How much better that you should settle it now, to-day, than at the judgment-seat of Christ. The Lord help you to make the wise decision ere it is too late, is the writer's prayer.

Chatham, Mass.

Judgment Scenes.

R. MORRILL.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and [in gathering them] he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25: 31, 32).

When the Lord is about to bring a severe judgment upon the inhabitants of the earth, or upon any nation, he moves upon his faithful servants to give due warning of its approach. It has ever been so in the past, and now, as we are approaching the greatest judgment that he ever threatened against a wicked world, he has commissioned his servants in different parts of the earth to proclaim its approach in thunder tones, that some may thereby be rescued from destruction. And as we are nearing the great judgment day, the scenes of that day, as portrayed in the prophetic word, are more and more clearly seen by God's watchmen, whom he has called to sound the alarm to a perishing world. The apostle, in 1 Thess. 4: 16, 17, gives a very striking view of the opening scenes of that day, in these words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." This will separate the righteous from the wicked, as a shepherd divideth his sheep from the goats, for then "we shall ever be with the Lord," never, never more to mingle with the ungodly (1 Thess. 4: 17). Please remember that the Lord is coming into his kingdom (Luke 23: 42). He is coming to reign on David's throne in Mount Zion. (Acts 2: 29, 30; Isa. 9: 7; Ps. 2: 6). And we shall meet him in the air to accompany him to his kingdom, when the angels shall have gathered out of it all things that offend (Matt. 13: 41). We read in John 13: 36, "Whither I go thou canst not follow me now, but thou shalt follow me afterward." Yes, we shall then follow our dear Lord to Mount Zion.

When Jesus shall have conducted his dear saints to Jerusalem, and taken the throne of David, he will set them on his right hand: then will the wicked, including the dead, be gathered before him and placed upon his left hand. (Matt. 25: 33). That the wicked dead will be there is clearly shown in Rev. 20: 13, 15: "And the sea gave up the dead which were in it, and death and hell [the grave, margin] delivered up the dead which were in them, and they were judged every man according to their works, and whosoever was not written in the book of life was cast into the lake of fire." So we find that all will be resurrected before the great judgment scenes will be realized; and a part of that great company whom the sea, death and the grave, deliver up, will be found written in the book of life, and a part will not.

When all are thus gathered, "Then will the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25: 34). Does not our Savior here mean that beautiful garden which the Lord planted in Eden, full of all kinds of beautiful trees loaded with fruit, which was food for the man whom he had formed and placed there, in the midst of which was the tree of life, of which if the man had eaten he would have lived forever? (Gen. 2: 8, 9; 3: 22). And was not this the very land the Lord afterwards gave to the children of Israel—the land of Palestine? Please compare the request of the thief on the cross with the answer of our Lord (Luke 23: 41, 42). Are not the kingdom and the paradise here spoken of the same? And is not this paradise the garden of Eden? The word garden in Gen. 2: 8 is, in the Septuagint, rendered paradise. O may we found among those blessed ones so that our dear Savior can welcome us to that kingdom again made beautiful—Eden restored—in the midst of which will again be the tree of life (Rev. 2: 7; 22: 2). By the help of the Lord we will be there.

But he will say to them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25: 41). O awful thought, that a great part of the human family must share the doom of the devil and his wicked angels, because, like them, they are rebels against God, and, although he offers them pardon if they will become loyal, they refuse to do so. Therefore "they will go away into age-lasting cutting-off." [Emphatic Diaglott] (Matt. 25 : 46). The holy angels will gather them out of Christ's kingdom into which they are gathered to receive their sentence, and cast them into a furnace of fire, and there will be wailing and gnashing of teeth (Matt. 13: 41, 42). Those who, when Jesus was upon the earth, ate and drank in his presence, and heard the message of salvation from his lips, but rejected it, will then be among the wailing ones (Luke 13 : 25-28). The persecutors of the Thessalonian brethren will then be recompensed with "tribulation" and "everlasting destruction" (2 Thess. 1: 6-10). And all "who obey not the truth but obey unrighteousness" will suffer "indignation and wrath, tribulation and anguish," and perish (Rom. 2: 8, 9, 12).

But where is the furnace of fire, the hell of the ungodly? We will let the inspired apostle answer. "The heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3 : 7-10). This makes it plain that the burning earth will be the perdition or hell of the ungodly, the hell which will destroy both soul and body (Matt. 10: 28). And the Bible mentions no place for the punishment of the wicked but the burning earth, and but one burning day.

Please notice that our Savior says that the wicked will be *gathered out* of the *kingdom* and cast into the fire. Therefore the kingdom will escape the fiery deluge. Please notice also that Jesus spoke these words in explaining a parable (Matt. 13: 40-42), therefore his language is necessarily literal, for parabolic language cannot explain a parable. And please notice further that the angels will do this work; and, as this will be a literal event, the literal angels will really gather the wicked out of Christ's kingdom and throw them into literal fire; consequently, when the fire deluges the earth it will not reach God's holy mountain, nor his immortal saints then dwelling there with Jesus, their King.

There are exceptions to many general rules. Although "it is appointed unto men once to die" (Heb. 9: 27), and "death passed upon all men" (Rom. 5: 12), yet our dear Savior tells us that those who live at the time of the resurrection and believe in him, "shall never die" (John 11: 26). And we read in 1 Cor. 15: 51, "We shall not all sleep." So, although "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire;" although "the mountains will melt like wax, and flow down" (Mic. 1: 4; Isaiah 64: 1), yet the fire will not enter the kingdom where Jesus and all his dear saints are, shining as the sun. Mount Zion "cannot be removed, but abideth forever" (Ps. 125: 1).

Still, there is no contradiction in these texts. Although we read, "Death passed upon all men," we do not read that it will be executed upon all. Although we read that the earth is reserved unto fire, we do not read that the whole earth will be enveloped in flame.

But some suppose Mount Zion, in Ps. 125: 1, means the church, not noticing that the church is also referred to in the same text. It reads, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." That is, Mount Zion cannot be removed, but abideth forever. So with God's children. The other mountains flow down like water, and all the wicked will perish in the fiery deluge, but Mount Zion will not be removed, neither will they that trust in the Lord, who are hid away there in their chambers (Isa. 26: 20, 21), in the many mansions of their Father's house (John 14: 2), then descended from heaven (2 Cor. 5: 2). O how beautifully harmonious is God's word. But the kingdom, the place of the New Jerusalem, will be as clean and pure, as free from the effects of the curse, as if it were purified by fire; for we have already noticed that it will be cleansed by the angels. In the end of this age (not in the age to come) Jesus will send forth his angels, and they will gather out of his kingdom all things that offend (Matt: 13: 40, 41). It will then be as pure as heaven itself, a fit place to establish the throne of his glory and to receive the New Jerusalem.*

When the wicked are all gathered out of the kingdom and cast into the fire—the earth then on fire—then will the dear saints "go into life eternal" (Matt. 25: 46), "be changed in a moment, in the twinkling of an eye" (1 Cor. 15: 51-54), and "shine forth as the sun in the kingdom of their Father" (Matt. 13 : 43). Then shall we be "clothed upon with our house"—the New Jerusalem—"which is from heaven," and "mortality will be swallowed up of life" (2 Cor. 52: 4).

Please bear in mind that the events of the judgment day as here described will not transpire in the age to come, but in the end of this age and world. This is a very important point; please don't forget it. Indeed, the day of vengeance and year of Christ redeemed (Isa. 63: 4) will be the last day or year of this world, the opening scene of which will be the resurrection of the just; for our Lord says, "I will raise him up at the last day" (John 6: 40, 44). Of the wicked he says, "the word that I have spoken, the same shall judge him in the last day" (John 12: 48). The events of the last judgment, then, including the punishment and destruction of the wicked and the purifying of the earth, will all transpire in the last day or year of this world, which is therefore called "The day of judgment," and "The last day." As the year of the flood was the last year of "the world that then was" (2 Pet. 3: 6; Gen. 7: 11; 8: 13, 14), so the burning day or year of recompense will be the last year of "the present evil world;" and as, at the end of the year of the flood, "the heavens and the earth which are now" commenced, so at the end of the year of recompense, will begin the "new heavens and the new earth," the blessed abode of the saints and the eternal age of glory, into which neither death nor sorrow can ever come, and none can enter but the immortal ones who are then "equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20: 35, 36; 18: 30). O blessed world! O glorious change from this present state! With immortal shining bodies and a glorious golden city which will be the capital of the earth, filled with glory, we shall be perfectly satisfied, and shall sing praises and hallelujahs to him that sitteth upon the throne and to the Lamb forever. O that sinners would come to Christ and secure a home in that heavenly world.

East Concord, N. H.

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* Many suppose the New Jerusalem will not come down from heaven till the whole earth is made new. But please notice that Rev. 21: 2, commences with the words, "And I John saw;" and please observe that, in the book of Revelation, where this and similar expressions are found, it is generally the beginning of a new subject, which commences back and covers a part of the same ground again. Also please notice that the New Jerusalem descends to earth with the bride—the saints (Rev. 21: 9, 10; 19: 7, 8). And notice that the wicked exist for a time (for a short time only) after the holy city comes down (Rev. 22: 14, 15); which cannot be true after the burning day.

Spiritual Resurrection.

GEO. M. BUTTON.

The Spirit of God is not an entity, but an influence—a mighty energizing power. It moved upon the face of the waters. It made man, and quickened Christ. It gives life to the entire world, and by it we are to be raised at the last day.

The spirit of man cannot be greater than the Spirit of God; and, therefore, cannot be an entity. If life is raised, then all nature is to be raised. But the spirit is back of life. It is the germ, or essence of all life. The secret spring—the *spirit* of life—the sustaining power. Life is nothing without the spirit. It is the steam of motion—the subtle agent of earthly existence.

Spirit and breath synchronize. "The body without the spirit is dead." When the body falls, the spirit (or breath), returns to God who gave it. But that does not necessitate, or prove, that it goes to heaven, "for in him we live, and move, and have our being."

Every form of life with which we are acquainted is connected with a material substance. Even God is a glorious materiality. For proof—the great law; mind built upon matter. Also, Christ was the express image of his person.

Again, he is a substance, else we are not his children. But what saith it, "We are his offspring." The Spirit alone would never give us a spiritual body. But the resurrection always contemplates a spiritual and glorious body; the heavenly image; the spiritual man; the refined body.

A spiritual resurrection is untrue, from the fact the apostles never taught it. Secondly: It would invalidate the literal resurrection. Thirdly: The spirit does not die, and, of course, cannot be raised. Fourthly: If it takes spirit and body to make the man, it would be just as impossible for the spirit alone to make the man, as for the body alone. Fifthly: God shall put his own Spirit in the dead, and they shall live. Their [illegible]

Sixthly: The spiritual resurrection, is not a resurrection, but an escapade. Just as you would open the cage and let the bird fly away. Of what use is the cage any more?

Lindenwood, Ill.

Doubter Cured.

H. POLLARD.

There were certain of the apostles of our Lord who seem to have been chosen as representative men, to illustrate peculiar phases or types of human character. Thus, in Peter we have a representative man of his class, hasty, impulsive, hot-headed, out-spoken to a fault, energetic, bold, and aggressive, in all that he undertook. With great zeal but little caution, with warm affections but little judgment, a genuine enthusiast and a radical of the extreme type.

Thus also, the beloved disciple John, amiable, gentle, and loving, much more constant than Peter, though making far less pretension, and having but little of his energy or resolute purpose, representing those naturally amiable characters loved by every one, but who, by reason of their very amiability and deference to others, seldom accomplish much by themselves.

In Nathaniel, the Israelite indeed, we may behold the man of strict methodic piety. A man of principle, brought up by godly parents and continuing to live as they had taught him, an honest, thorough-going Jew.

Thomas appears to have been a man who was exceedingly hard to convince. He could take nothing for granted but must see every step and inch of the ground. He must examine all the details of a question, even though he had before satisfied himself as to general truth and and correct outlines. But his convictions though slow, were correspondingly firm and unfaltering, and his loyalty once established was rigid and immovable as a rock. It was Thomas, we remember, who said on a former occasion when it was thought that Jesus was going to certain death, "let us also go; that we may die with him." His was a nature to be faithful unto death, with no thought of compromise. Thomas was a representative doubter and an honest one.

In common with the rest of the disciples the hopes of Thomas were dashed to the ground by the death of their Master and teacher. Although Jesus had plainly predicted his death yet such was the dullness of their perceptions that they had entirely misunderstood his language or else had completely forgotten it, and not comprehending that he was to rise from the dead, perhaps not even thinking it were possible. They seem to have had no thought but that their fond dream was at last over, their hopes so long cherished and so confidently indulged, were after all but a delusion, and now nothing remained but to return with saddened hearts to the life and toils which they had once abandoned at the call of Jesus.

While they were lingering, undecided, there came the astounding report that Jesus had risen from the dead and had been seen by some of their number. Then Jesus himself appeared as they were assembled, and standing in their midst turned all their sorrow into rejoicing by his presence. But Thomas was not there, and when his fellow disciples told him the glorious news, to him it seemed too good to be true. His fears were excited; it might be but a delusion, wrought, he knew not how. He had believed that Jesus was the Christ, but he had seen him crucified and dead with his own eyes. He should not be caught so easily again, and so he only shook his head. "No," he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

A week passes by and the disciples again assemble and Thomas is present. He is still doubting. He does not deny that Jesus has returned to life, but he cannot believe that it really is the truth. He doubts, sometimes half inclined to accept it on the testimony of his fellow disciples, and then again almost positive that it is all a delusion, and he frequently thinks, "if I could only see for myself I would know what to think about this strange story." Suddenly while they are conversing, Jesus is seen among them. How he came no one can tell but all see him, and Thomas among the rest.

There is no mistaking that face he knew and loved so well, and Thomas is convinced of the truth, but still so hard is it to take in the wondrous fact that for a moment he sits in a stupefied, wondering, but a joyous stare. Immediately Jesus stands before him, and with those loving eyes beaming full upon him, Thomas hears that familiar voice once more addressing him, in mild reproof, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing." Then Thomas found his tongue. Unbelief was driven from its last stronghold, for who save Jesus, could know the very words he had uttered, wondering still, he can only give vent to his adoration in the language of worship, "My Lord and my God."

There are two very important lessons to be learned from the history of Thomas. First, that honest doubts may be cured. How many there are who are all their life tormented by their doubts, which mar their peace, weaken their faith, and cause them to cherish but a faint and uncertain hope where they might have the full assurance of faith.

It is the nature of doubt to shrink from investigation, and so many of these doubters seem actually to fear to investigate lest their doubts should come true. Let all such take courage at the cure of Thomas. He wanted to believe, no doubt. He would have liked to believe if he dared, but still he doubted. He was cured by confronting his doubt with incontrovertible facts. So if you have doubts, investigate, push your doubts to the wall, surround them with all the light you can bring to bear and then ask God for more light, and the first you know your doubt will be gone and in its place a strong conviction that will enable you to say, "I know in whom I believe."

The second lesson is the willingness of Jesus to cure our doubts for us. He stopped for no ceremony; without waiting to converse with the other disciples he came at once to the relief of his distressed follower. He quenched his doubt by affording him the most complete and satisfactory evidence. And he has left on record a promise to "manifest (make known) himself to every one who will obey his commands. God does not require us to believe without sufficient evidence; he proposes to furnish ample evidence, and the man who will examine cannot help but believe. The condemnation of the ancient Pharisee was that he would not examine evidence. "Ye will not come to me," said Jesus, "that ye might have life."

One more point remains to notice. The history of the disciple prior to the resurrection of Christ is a history of failure. They blundered in everything they undertook. Peter attempted to walk the waves and failed. He also professed his willingness to die for his master, but when the test came his courage miserably failed. Other of the disciples attempted to cast out demons, but we are told of one instance where they failed. They failed to comprehend his teaching, and as we have seen were entirely unprepared for his death, though forewarned in the plainest language. After the resurrection, came the descent of the Holy Spirit. From this time the history changes, and we do not read of a single instance of the apostles undertaking or promising what they were unable to perform. Christians need to remember that they are now living under the ministration of the Spirit. And the example of Old Testament saints, or even of the apostles previous to the day of Pentecost, is no excuse for want of faith now. Jesus has said to us, "All power is given unto me. Go ye unto all the world, and lo, I am with you, even unto the end." There is no longer the need of failure. Jesus expressly promised his disciples, "ye shall receive power (ability) after that the Holy Ghost is come upon you." Ability was just what they needed. And that is just what we need to overcome the weaknesses that pertain to the flesh, and cause us always to triumph in Christ. Our success as christians depends entirely upon whether we possess the power of the Holy Spirit or not. Simply this and nothing more. After the Holy Ghost was given we read of nothing more of the doubts of Thomas, the undue zeal of Peter, or the weak faith of any of the apostles. The cure was radical and complete.

Carlinville, Ill.

Suggestions.

J. E. CLARK.

I noticed in the A. C. Times of June 21 an article from Thos. Fitzsimons of Philadelphia, Pa., stating that it was very much to be regretted that a great many Adventists are not more learned in the Scriptures and argument than they are, etc. And the writer suggests that it would be an excellent plan for the United Advent Conference of the United States to decide upon and get out, a plain and standard prophetic text book, arranged, and in consecutive detail, of all the great landmarks of prophecy past, and particularly now, developing etc., for the use of ignorant Adventists and students. I suggest that we already have just the God-sent text book—the Bible itself. If they will not search, understand, and believe that, they would not read or believe any other text book, or even any one, though they should rise from the dead.

The great mass of Adventists and mankind in general are ignorant of the prophetic Scriptures, too ignorant indeed, but I think the brother's suggestion would make them more so. I heard an old Adventist say in meeting they did not understand the prophecies, they never did understand them, and they never expected to understand them.

If we neglect and exclude prophecy from the field of our observation, the Bible becomes a meaningless book. And how can any one exclude prophecy more perfectly than to set up a claim that we cannot understand it. Prophecy is history written out by inspired men beforehand. The Old Testament is radiant with the light of prophecy.

The ministry of John the Baptist, and the discourses of our Lord are filled with prophecy. And all the epistles of the New Testament contain prophecy. In fact the Bible is filled with prophecy. What can be produced as a substitute or a text book in its place? Nothing! Why then are the people so thoughtless and ignorant of prophecy, and the Bible? It is treating the Bible with contempt, and God's revelation with neglect, to omit and neglect searching it as for hidden treasure. The apostle Peter says, no prophecy of the Scriptures is of any private interpretation, consequently is to be understood by the church.

Prophecy is of practical use to the church. It was such to Noah, and also to Lot, and to those holy persons that were waiting for the first Advent of the Messiah. Can the prophecy and doctrines pertaining to Christ's second advent be of less importance to the church of the world? This mighty event of Christ's second advent is presented and held up to our gaze on almost every page of the New Testament. And yet very many Adventists and professors of religion are too ignorant of these solemn truths, and too willing to be at ease, and to pass the solemn matter by in a careless and unguarded manner.

Peter says, we do well to "take heed to the sure word of prophecy as a light that shineth in a dark place." Will we obey the word of warning? Christ says: "Take heed," "watch and pray;" will we do it? We read in Revelation: "Blessed is he that readeth, and they that hear the words of this prophecy." *The great text book is the Bible itself.*

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The Bride's Petition.

Come, Lord, and tarry not;
Bring the long looked-for day;
Oh, why these years of waiting here?
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the bride say, Come!
Dost thou not hear the cry?

Come for creation groans,
Impatient of thy stay;
Worn out with these long years of ill,
These ages of delay.

Come, for thy foes are strong;
With taunting lips they say,
"Where is the promised advent now,
And where the dreaded day?

Come, for the good are few;
They lift the voice in vain;
Faith waxes fainter on the earth,
And love is on the wane.

Come, for the truth is weak,
And error pours abroad
Its subtle poison o'er the earth—
An earth that hates her God.

Come, for the grave is full;
Earth's tombs no more can hold;
The sated sepulchres rebel,
And groans the heavy mold.

Come, for the corn is ripe,
Put in the sickle now;
Reap the great harvest of the earth;
Sower and Reaper thou!

Come, and make all things new,
Build up this ruined earth,
Restore f ded Paradise,
Creation's second birth.

—*Bonar.*

The Savior's Inquiry.

MISS E. P. ELDRIDGE.

"Lovest thou me?" is the inquiry of one who "spake as never man spake." It is the inquiry of the Lord Jesus Christ. He is now on the eternal throne. Angels and archangels veil their faces before him, and cast their crowns at his feet. The sweetest incense that sanctified minds can offer goes up before him. The swiftest wings are spread to execute his will. All power is his in heaven and on earth.

But his relation to us, how peculiar and affecting. He became poor for you and for me. He bore contempt for all—suffered agonizing pains of body and mind, died and rose again, that sinners might live. But, blessed be his holy name! he lives to-day; yes, he lives to intercede for us. He is our only deliverer from the penalty of that law which you and I have broken. His friendship and love for us has been written in his blood and sealed by his death.

After his resurrection he addressed Peter with the question, "Lovest thou me?" Peter was grieved because he repeated the question, even to the third time. Each time Peter gave a direct answer; but in the third answer he appealed to Christ for the truth of what he had said. "Lord, thou knowest all things; thou knowest that I love thee."

Now this same question comes to us, for it is a personal appeal. Jesus speaks to us through his word, by his Spirit, and from his throne on high, asking us every day, and each hour in the day, "Lovest thou me?" And what is our answer? One says: "I have been trained from my youth to respect the Savior; I have wept over the touching incidents of his life, and the affecting tragedy of his death." But mark the question, "Lovest thou me?"

Another says: "I have united with the church; have been baptized, and partake of the sacrament." This is all very well, but while the question includes these and many other things which we may do, yet it may be possible that we are destitute of the love of God, even after doing those things spoken of. We may indicate to those around us that we love the Lord Jesus, but can we lay our hand upon our heart, and like Peter say, "Lord, thou knowest all things; thou knowest that I love thee?" This is more than joining the church or being baptized.

Sincere love for Jesus will promote in the soul a willingness to make sacrifices for his cause. And whoever is not willing to make sacrifices for Jesus when his cause demands it, does not love him as he should.

Peter at one time said, "Lord, we have left all and followed thee." Paul counted "all things loss" for Jesus' sake, and so must all of his followers if his cause demands it. Your lips may have honored Christ, and perhaps your pen, but the inquiry is deeper than all this. The heart—the heart! How do you treat the Lord in your heart? But oh, the gloom, the darkness, the death, if you love not the blessed Jesus above everything else.

It was not a harsh and unfeeling rebuke that met the ears of Peter, but it was so searching and solemn that it caused him to grieve sadly. More tender language could not have fallen from the lips of infinite love. It brings no harsh accusation against you. It mentions nothing wrong that you have ever done, but in mild and loving tones repeats the question, "Lovest thou me?" Blessed Jesus! precious Savior! How loving, how kind, and how dear to the believer's heart. My heart cries out:

"Oh, for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Jesus says, "Come out from the world and be ye separate;" he tells us to be clothed with humility as with a garment. But how few are willing to do this. The love for fashion and gayety is stronger than their love for Jesus. This may appear a grave charge against the professed friends of Christ, but is it not too true? The cause of Christ is bleeding at every pore; vast multitudes, those for whom the Savior died, are perishing around us; the Master speaks to us as he points to those poor, perishing souls, and asks in solemn tones, "Lovest thou me?"

Can we, dare we, appeal to the divinity of Christ, and say, as Peter said, "Lord, thou knowest all things; thou knowest that I love thee;" that I love thee with the love that thou dost require? If so, we shall love what God loves and hate what he hates. Oh, for more of this fervent love of the Master; this love that prompted Jehovah to give his dearly beloved Son to redeem fallen man. Love is therefore justly required of us in return; not partial, but perfect love.

Oh, what a power there is in love. The wondrous love of Jesus; how complete, how full, and how free. Dear unsaved one, do you not want this loving Jesus, for your Savior? Consider this question, ponder it over; your duty lies before you. Will you do it? May the spirit of the living God; fasten this question on your heart. How much better that you should settle it now, to-day, than at the judgment-seat of Christ. The Lord help you to make the wise decision ere it is too late, is the writer's prayer.

Chatham, Mass.

Judgment Scenes.

R. MORRILL.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and [in gathering them] he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25: 31, 32).

When the Lord is about to bring a severe judgment upon the inhabitants of the earth, or upon any nation, he moves upon his faithful servants to give due warning of its approach. It has ever been so in the past, and now, as we are approaching the greatest judgment that he ever threatened against a wicked world, he has commissioned his servants in different parts of the earth to proclaim its approach in thunder tones, that some may thereby be rescued from destruction. And as we are nearing the great judgment day, the scenes of that day, as portrayed in the prophetic word, are more and more clearly seen by God's watchmen, whom he has called to sound the alarm to a perishing world. The apostle, in 1 Thess. 4: 16, 17, gives a very striking view of the opening scenes of that day, in these words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." This will separate the righteous from the wicked, as a shepherd divideth his sheep from the goats, for then "we shall ever be with the Lord," never, never more to mingle with the ungodly (1 Thess. 4: 17). Please remember that the Lord is coming into his kingdom (Luke 23: 42). He is coming to reign on David's throne in Mount Zion (Acts 2: 29, 30; Isa. 9: 7; Ps. 2: 6). And we shall meet him in the air to accompany him to his kingdom, when the angels shall have gathered out of it all things that offend (Matt. 13: 41). We read in John 13: 36, "Whither I go thou canst not follow me now, but thou shalt follow me afterward." Yes, we shall then follow our dear Lord to Mount Zion.

When Jesus shall have conducted his dear saints to Jerusalem, and taken the throne of David, he will set them on his right hand; then will the wicked, including the dead, be gathered before him and placed upon his left hand. (Matt. 25: 33). That the wicked dead will be there is clearly shown in Rev. 20: 13, 15: "And the sea gave up the dead which were in it, and death and hell [the grave, margin] delivered up the dead which were in them, and they were judged every man according to their works, and whosoever was not written in the book of life was cast into the lake of fire." So we find that all will be resurrected before the great judgment scenes will be realized; and a part of that great company whom the sea, death and the grave, deliver up, will be found written in the book of life, and a part will not.

When all are thus gathered, "Then will the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25: 34). Does not our Savior here mean that beautiful garden which the Lord planted in Eden, full of all kinds of beautiful trees loaded with fruit, which was food for the man whom he had formed and placed there, in the midst of which was the tree of life, of which if the man had eaten he would have lived forever? (Gen. 2: 8, 9; 3: 22). And was not this the very land the Lord afterwards gave to the children of Israel—the land of Palestine? Please compare the request of the thief on the cross with the answer of our Lord (Luke 23: 41, 42). Are not the kingdom and the paradise here spoken of the same? And is not this paradise the garden of Eden? The word garden in Gen. 2: 8 is, in the Septuagint, rendered paradise. O may we found among those blessed ones so that our dear Savior can welcome us to that kingdom again made beautiful—Eden restored—in the midst of which will again be the tree of life (Rev. 2: 7; 22: 2). By the help of the Lord we will be there.

But he will say to them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25: 41). O awful thought, that a great part of the human family must share the doom of the devil and his wicked angels, because, like them, they are rebels against God, and, although he offers them pardon if they will become loyal, they refuse to do so. Therefore "they will go away into age-lasting cutting-off." [Emphatic Diaglott] (Matt. 25 : 46). The holy angels will gather them out of Christ's kingdom into which they are gathered to receive their sentence, and cast them into a furnace of fire, and there will be wailing and gnashing of teeth (Matt. 13: 41, 42). Those who, when Jesus was upon the earth, ate and drank in his presence, and heard the message of salvation from his lips, but rejected it, will then be among the wailing ones (Luke 13 : 25-28). The persecutors of the Thessalonian brethren will then be recompensed with "tribulation" and "everlasting destruction" (2 Thess. 1: 6-10). And all "who obey not the truth but obey unrighteousness" will suffer "indignation and wrath, tribulation and anguish," and perish (Rom. 2: 8, 9, 12).

But where is the furnace of fire, the hell of the ungodly? We will let the inspired apostle answer. "The heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3 : 7-10). This makes it plain that the burning earth will be the perdition or hell of the ungodly, the hell which will destroy both soul and body (Matt. 10: 28). And the Bible mentions no place for the punishment of the wicked but the burning earth, and but one burning day.

Please notice that our Savior says that the wicked will be *gathered out* of the *kingdom* and cast into the fire. Therefore the kingdom will escape the fiery deluge. Please notice also that Jesus spoke these words in explaining a parable (Matt. 13: 40-42), therefore his language is necessarily literal, for parabolic language cannot explain a parable. And please notice further that the angels will do this work; and, as this will be a literal event, the literal angels will really gather the wicked out of Christ's kingdom and throw them into literal fire; consequently, when the fire deluges the earth it will not reach God's holy mountain, nor his immortal saints then dwelling there with Jesus, their King.

There are exceptions to many general rules. Although "it is appointed unto men once to die" (Heb. 9: 27), and "death passed upon all men" (Rom. 5: 12), yet our dear Savior tells us that those who live at the time of the resurrection and believe in him, "shall never die" (John 11: 26). And we read in 1 Cor. 15: 51, "We shall not all sleep." So, although "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire;" "the mountains will melt like wax, and flow down" (Mic. 1: 4; Isaiah 64: 1), yet the fire will not enter the kingdom where Jesus and all his dear saints are shining as the sun. Mount Zion "cannot be removed, but abideth forever" (Ps. 125: 1).

Still, there is no contradiction in these texts. Although we read, "Death passed upon all men," we do not read that it will be executed upon all. Although we read that the earth is reserved unto fire, we do not read that the whole earth will be enveloped in flame.

But some suppose Mount Zion, in Ps. 125: 1, means the church, not noticing that the church is also referred to in the same text. It reads, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." That is, Mount Zion cannot be removed, but abideth forever. So with God's children. The other mountains flow down like water, and all the wicked will perish in the fiery deluge, but Mount Zion will not be removed, neither will they that trust in the Lord, who are hid away there in their chambers (Isa. 26: 20, 21), in the many mansions of their Father's house (John 14: 2), then descended from heaven (2 Cor. 5: 2). O how beautifully harmonious is God's word. But the kingdom, the place of the New Jerusalem, will be as clean and pure, as free from the effects of the curse, as if it were purified by fire; for we have already noticed that it will be cleansed by the angels. In the end of this age (not in the age to come) Jesus will send forth his angels, and they will gather out of his kingdom all things that offend (Matt: 13: 40, 41). It will then be as pure as heaven itself, a fit place to establish the throne of his glory and to receive the New Jerusalem.*

When the wicked are all gathered out of the kingdom and cast into the fire—the earth then on fire—then will the dear saints "go into life eternal" (Matt. 25: 46), "be changed in a moment, in the twinkling of an eye" (1 Cor. 15: 51-54), and "shine forth as the sun in the kingdom of their Father" (Matt. 13 : 43). Then shall we be "clothed upon with our house"—the New Jerusalem—"which is from heaven," and "mortality will be swallowed up of life" (2 Cor. 52: 4).

Please bear in mind that the events of the judgment day as here described will not transpire in the age to come, but in the end of this age and world. This is a very important point; please don't forget it. Indeed, the day of vengeance and year of Christ redeemed (Isa. 63: 4) will be the last day or year of this world, the opening scene of which will be the resurrection of the just; for our Lord says, "I will raise him up at the last day" (John 6: 40, 44). Of the wicked he says, "the word that I have spoken, the same shall judge him in the last day" (John 12: 48). The events of the last judgment, then, including the punishment and destruction of the wicked and the purifying of the earth, will all transpire in the last day or year of this world, which is therefore called "The day of judgment," and "The last day." As the year of the flood was the last year of "the world that then was" (2 Pet. 3: 6; Gen. 7: 11; 8: 13, 14), so the burning day or year of recompense will be the last year of "the present evil world;" and as, at the end of the year of the flood, "the heavens and the earth which are now" commenced, so at the end of the year of recompense, will begin the "new heavens and the new earth," the blessed abode of the saints and the eternal age of glory, into which neither death nor sorrow can ever come, and none can enter but the immortal ones who are then "equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20: 35, 36; 18: 30). O blessed world! O glorious change from this present state! With immortal shining bodies and a glorious golden city which will be the capital of the earth, filled with glory, we shall be perfectly satisfied, and shall sing praises and hallelujahs to him that sitteth upon the throne and to the Lamb forever. O that sinners would come to Christ and secure a home in that heavenly world.

East Concord, N. H.

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* Many suppose the New Jerusalem will not come down from heaven till the whole earth is made new. But please notice that Rev. 21: 2, commences with the words, "And I John saw;" and please observe that, in the book of Revelation, where this and similar expressions are found, it is generally the beginning of a new subject, which commences back and covers a part of the same ground again. Also please notice that the New Jerusalem descends to the earth with the bride—the saints (Rev. 21: 9, 10; 19: 7, 8). And notice that the wicked exist for a time (for a short time only) after the holy city comes down (Rev. 22: 14, 15); which cannot be true after the burning day.

Spiritual Resurrection.

GEO. M. BUTTON.

The Spirit of God is not an entity, but an influence—a mighty energizing power. It moved upon the face of the waters. It made man, and quickened Christ. It gives life to the entire world, and by it we are to be raised at the last day.

The spirit of man cannot be greater than the Spirit of God; and, therefore, cannot be an entity. If life is raised, then all nature is to be raised. But the spirit is back of life. It is the germ, or essence of all life. The secret spring —the *spirit* of life—the sustaining power. Life is nothing without the spirit. It is the steam of motion—the subtle agent of earthly existence.

Spirit and breath synchronize. "The body without the spirit is dead." When the body falls, the spirit (or breath), returns to God who gave it. But that does not necessitate, or prove, that it goes to heaven, "for in him we live, and move, and have our being."

Every form of life with which we are acquainted is connected with a material substance. Even God is a glorious materiality. For proof—the great law; mind built upon matter. Also, Christ was the express image of his person.

Again, he is a substance, else we are not his children. But what saith it, "We are his offspring." The Spirit alone would never give us a spiritual body. But the resurrection always contemplates a spiritual and glorious body; the heavenly image; the spiritual man; the refined body.

A spiritual resurrection is untrue, from the fact the apostles never taught it. Secondly: It would invalidate the literal resurrection. Thirdly: The spirit does not die, and, of course, cannot be raised. Fourthly: If it takes spirit and body to make the man, it would be just as impossible for the spirit alone to make the man, as for the body alone. Fifthly: God shall put his own Spirit in the dead, and they shall live. Their [illegible]

Sixthly: The spiritual resurrection, is not a resurrection, but an escapade. Just as you would open the cage and let the bird fly away. Of what use is the cage any more?

Lindenwood, Ill.

Doubter Cured.

H. POLLARD.

There were certain of the apostles of our Lord who seem to have been chosen as representative men, to illustrate peculiar phases or types of human character. Thus, in Peter we have a representative man of his class, hasty, impulsive, hot-headed, out-spoken to a fault, energetic, bold, and aggressive, in all that he undertook. With great zeal but little caution, with warm affections but little judgment, a genuine enthusiast and a radical of the extreme type.

Thus also, the beloved disciple John, amiable, gentle, and loving, much more constant than Peter, though making far less pretension, and having but little of his energy or resolute purpose, representing those naturally amiable characters loved by every one, but who, by reason of their very amiability and deference to others, seldom accomplish much by themselves.

In Nathaniel, the Israelite indeed, we may behold the man of strict methodic piety. A man of principle, brought up by godly parents and continuing to live as they had taught him, an honest, thorough-going Jew.

Thomas appears to have been a man who was exceedingly hard to convince. He could take nothing for granted but must see every step and inch of the ground. He must examine all the details of a question, even though he had before satisfied himself as to general truth and and correct outlines. But his convictions though slow, were correspondingly firm and unfaltering, and his loyalty once established was rigid and immovable as a rock. It was Thomas, we remember, who said on a former occasion when it was thought that Jesus was going to certain death, "let us also go; that we may die with him." His was a nature to be faithful unto death, with no thought of compromise. Thomas was a representative doubter and an honest one.

In common with the rest of the disciples the hopes of Thomas were dashed to the ground by the death of their Master and teacher. Although Jesus had plainly predicted his death yet such was the dullness of their perceptions that they had entirely misunderstood his language or else had completely forgotten it, and not comprehending that he was to rise from the dead, perhaps not even thinking it were possible. They seem to have had no thought but that their fond dream was at last over, their hopes so long cherished and so confidently indulged, were after all but a delusion, and now nothing remained but to return with saddened hearts to the life and toils which they had once abandoned at the call of Jesus.

While they were lingering, undecided, there came the astounding report that Jesus had risen from the dead and had been seen by some of their number. Then Jesus himself appeared as they were assembled, and standing in their midst turned all their sorrow into rejoicing by his presence. But Thomas was not there, and when his fellow disciples told him the glorious news, to him it seemed too good to be true. His fears were excited; it might be but a delusion, wrought, he knew not how. He had believed that Jesus was the Christ, but he had seen him crucified and dead with his own eyes. He should not be caught so easily again, and so he only shook his head. "No," he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

A week passes by and the disciples again assemble and Thomas is present. He is still doubting. He does not deny that Jesus has returned to life, but he cannot believe that it really is the truth. He doubts, sometimes half inclined to accept it on the testimony of his fellow disciples, and then again almost positive that it is all a delusion, and he frequently thinks, "if I could only see for myself I would know what to think about this strange story." Suddenly while they are conversing, Jesus is seen among them. How he came no one can tell but all see him, and Thomas among the rest.

There is no mistaking that face he knew and loved so well, and Thomas is convinced of the truth, but still so hard is it to take in the wondrous fact that for a moment he sits in a stupefied, wondering, but a joyous stare. Immediately Jesus stands before him, and with those loving eyes beaming full upon him, Thomas hears that familiar voice once more addressing him, in mild reproof, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing." Then Thomas found his tongue. Unbelief was driven from its last stronghold, for who save Jesus, could know the very words he had uttered, wondering still, he can only give vent to his adoration in the language of worship, "My Lord and my God."

There are two very important lessons to be learned from the history of Thomas. First, that honest doubts may be cured. How many there are who are all their life tormented by their doubts, which mar their peace, weaken their faith, and cause them to cherish but a faint and uncertain hope where they might have the full assurance of faith.

It is the nature of doubt to shrink from investigation, and so many of these doubters seem actually to fear to investigate lest their doubts should come true. Let all such take courage at the cure of Thomas. He wanted to believe, no doubt. He would have liked to believe if he dared, but still he doubted. He was cured by confronting his doubt with incontrovertible facts. So if you have doubts, investigate, push your doubts to the wall, surround them with all the light you can bring to bear and then ask God for more light, and the first you know your doubt will be gone and in its place a strong conviction that will enable you to say, "I know in whom I believe."

The second lesson is the willingness of Jesus to cure our doubts for us. He stopped for no ceremony; without waiting to converse with the other disciples he came at once to the relief of his distressed follower. He quenched his doubt by affording him the most complete and satisfactory evidence. And he has left on record a promise to "manifest (make known) himself to every one who will obey his commands. God does not require us to believe without sufficient evidence; he proposes to furnish ample evidence, and the man who will examine cannot help but believe. The condemnation of the ancient Pharisee was that he would not examine evidence. "Ye will not come to me," said Jesus, "that ye might have life."

One more point remains to notice. The history of the disciple prior to the resurrection of Christ is a history of failure. They blundered in everything they undertook. Peter attempted to walk the waves and failed. He also professed his willingness to die for his master, but when the test came his courage miserably failed. Other of the disciples attempted to cast out demons, but we are told of one instance where they failed. They failed to comprehend his teaching, and as we have seen were entirely unprepared for his death, though forewarned in the plainest language. After the resurrection, came the descent of the Holy Spirit. From this time the history changes, and we do not read of a single instance of the apostles undertaking or promising what they were unable to perform. Christians need to remember that they are now living under the ministration of the Spirit. And the example of Old Testament saints, or even of the apostles previous to the day of Pentecost, is no excuse for want of faith now. Jesus has said to us, "All power is given unto me. Go ye unto all the world, and lo, I am with you, even unto the end." There is no longer the need of failure. Jesus expressly promised his disciples, "ye shall receive power (ability) after that the Holy Ghost is come upon you." Ability was just what they needed. And that is just what we need to overcome the weaknesses that pertain to the flesh, and cause us always to triumph in Christ. Our success as christians depends entirely upon whether we possess the power of the Holy Spirit or not. Simply this and nothing more. After the Holy Ghost was given we read of nothing more of the doubts of Thomas, the undue zeal of Peter, or the weak faith of any of the apostles. The cure was radical and complete.

Carlinville, Ill.

Suggestions.

J. E. CLARK.

I noticed in the A. C. TIMES of June 21 an article from Thos. Fitzsimons of Philadelphia, Pa., stating that it was very much to be regretted that a great many Adventists are not more learned in the Scriptures and argument than they are, etc. And the writer suggests that it would be an excellent plan for the United Advent Conference of the United States to decide upon and get out, a plain and standard prophetic text book, arranged, and in consecutive detail, of all the great landmarks of prophecy past, and particularly now, developing etc., for the use of ignorant Adventists and students. I suggest that we already have just the God-sent text book—the Bible itself. If they will not search, understand, and believe that, they would not read or believe any other text book, or even any one, though they should rise from the dead.

The great mass of Adventists and mankind in general are ignorant of the prophetic Scriptures, too ignorant indeed, but I think the brother's suggestion would make them more so. I heard an old Adventist say in meeting they did not understand the prophecies, they never did understand them, and they never expected to understand them.

If we neglect and exclude prophecy from the field of our observation, the Bible becomes a meaningless book. And how can any one exclude prophecy more perfectly than to set up a claim that we cannot understand it. Prophecy is history written out by inspired men beforehand. The Old Testament is radiant with the light of prophecy.

The ministry of John the Baptist, and the discourses of our Lord are filled with prophecy. And all the epistles of the New Testament contain prophecy. In fact the Bible is filled with prophecy. What can be produced as a substitute or a text book in its place? Nothing! Why then are the people so thoughtless and ignorant of prophecy, and the Bible? It is treating the Bible with contempt, and God's revelation with neglect, to omit and neglect searching it as for hidden treasure. The apostle Peter says, no prophecy of the Scriptures is of any private interpretation, consequently is to be understood by the church.

Prophecy is of practical use to the church. It was such to Noah, and also to Lot, and to those holy persons that were waiting for the first Advent of the Messiah. Can the prophecy and doctrines pertaining to Christ's second advent be of less importance to the church of the world? This mighty event of Christ's second advent is presented and held up to our gaze on almost every page of the New Testament. And yet very many Adventists and professors of religion are too ignorant of these solemn truths, and too willing to be at ease, and to pass the solemn matter by in a careless and unguarded manner.

Peter says, we do well to "take heed to the sure word of prophecy as a light that shineth in a dark place." Will we obey the word of warning? Christ says: "Take heed," "watch and pray;" will we do it? We read in Revelation: "Blessed is he that readeth, and they that hear the words of this prophecy." *The great text book is the Bible itself.*

Fair Haven, Ct.

Advent Christian Times.

FRANK BURR, - - - EDITOR.

All matter for publication in THE TIMES, *whether articles, letters, obituaries, or appointments, should be directed to*

EDITOR,
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CHICAGO, WEDNESDAY, JULY 26, 1876.

THE A. C. TIMES will be sent to new subscribers three months on trial for 50 cents.

WE expect, if the Lord will, to preach in Norwalk, Ohio, on Sunday, August 6th. The church covenant meeting will be held on Saturday afternoon. The church would be glad to have all present from adjacent towns who can come to this meeting.

THE conflict between Servia and Turkey seems to be rather against the Servians according to reports. The reports are very unreliable in their particulars, yet it seems to be evident that if no relief is given by the powers of Europe, the rebellious districts must submit to Mohammedan dictation. The possibility of this is what will stir up the governments to its prevention. We do not think they will sit quietly by and see the so-called christians of Servia crushed under the Turk. The weakness of Servia will be the means of bringing on help for her deliverance.

WILD GEESE.

A friend in Aurora, Ill., sends us a copy of the *Aurora Beacon*, of July 15th, which contains the substance of a discourse on the "Signs of the Times," preached in that city the Sunday previous, by Dr. Thomas of the M. E. Church. It contains some remarkable assertions upon the tendencies of the age to morality by means of the increasing intellectual attainments among men, and upon the doctrine of the nearness of the judgment-day. The Dr. is reported to remark—

> "Men are wild who expect this world to come to an end in our time, or in the next generation, or the next, or the next ten thousand years. The world has hardly got started yet. Moody is as wild as a goose in a storm on this question."

He had previously said, "in relation to prophecies, it is difficult to always read them aright." Yet the Dr. turns prophet himself, and without quoting from or referring to Scripture prophecy, he positively declares that the world will stand ten thousand years. Will it come to an end then? A man who can see ten thousand years ahead and speak so positively, ought to be able to see a dozen years or so farther, and tell us if there is any prospect of our Lord's return about that time.

It is a question in our mind whether Dr. Thomas believes in a coming judgment day at all. His view is that of a "liberal christian" whose mind is not limited to the positive language of the Bible, but takes a broad view of religious teaching, and judges God and his works from a human standpoint rather than human things from the divine standpoint of the Bible narrative.

Herein is a marvelous declaration. Men are *wild geese* who confine their minds within the scope of Scripture language. If they abide with God, and have the companionship of Daniel, Jesus, Paul and John they are "in a storm," "wild." A wild goose is one which has no domestic habitation. Has God provided no home for those who read and believe his word? Jesus said, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock." But if he reads Matt. 24 and 25, and believes it, with Luke 17: 20-37, then Dr. Thomas says he is like a wild goose in a storm. Jesus says concerning Daniel's prophecy, "whoso readeth let him understand." John said concerning the visions of Revelation, "blessed is he that readeth and they that hear the words of his prophecy, and keep those things which are written therein; for the time is at hand." But contrary to this, it is asserted that the time is at least ten thousand years hence from the present date, and men who heed its sayings as at hand are as "wild as a goose in a storm."

The man who clings to God's word is wild, while he who greatly ignores it and gives the world yet a cycle of ten thousand years is of sound mind. Will this kind of teaching increase in influence? Undoubtedly it will. The aristocratic and proud populace who are puffed up with an idea of the world's greatness, and who do not want the judgment to come upon them, will pay largely to assist in the promulgation of such sentiments as these. By such teachers and hearers the Bible will be laid on the shelf, human science and thought will take its place, and in the midst of ungodliness, misrule, and the corruption of this world, men will assert progress and talk of ten thousand years to come. Verily, "the world by wisdom knows not God."

LAODICEA.

There was a church in Laodicea. The Lord sent a message to it. He had sent a message to six other churches before it, and this message was the last one of the seven. It completed the series.

He praised the six preceding ones somewhat, yet he also blamed them for many things. He praised the Ephesians for their works, yet he blamed them for leaving their first love. He praised the Smyrna church for their endurance and their poverty, but he blamed them for permitting blasphemy in their midst. He praised the church in Pergamos because they were true to his name, but he blamed them for having covetousness and idolatry in their midst. He praised those of Thyatira for their patience and charity, but he blamed them for permitting the works of Jezebel among them.

The church in Sardis could scarcely be praised at all, yet there were some things that remained true to the Lord, but even these were ready to die. A few names among them had not defiled their garments, but most of them were dead. The church was evidently in a worse condition than any mentioned previously.

To the church in Philadelphia he opens his lips in praise. The brotherly love among them was strong, and they had come out faithfully for the word and name of Jesus, and he loved them. He promised to keep them through the hour of temptation before the world.

Lastly, he turns to the Laodiceans, and, lo! what a contrast! The other churches had some works, but these had none. He had found righteous poverty in Smyrna and he had praised it, but these were miserably rich. In their rags and nakedness they boasted of their wealth. Tasteless, he would spue them out of his mouth. Worthless, he would cast them away. Wretched, miserable, poor, blind, and naked, there was nothing in or about them that was of value in the sight of God. No church so destitute as they. No company so utterly devoid of virtue as those of Laodicea.

Since the days of Christ's ministry in Judea, since the days of his ascension, the wheels of time have rolled on. Each church here mentioned has had its counterpart in the days that have succeeded since then. In regular succession has the picture of each church in proper order as mentioned, been presented in the history of the world, and now the remnants of a Sardis and a Philadelphia church are found, while Laodicea with all its concomitants and swelling dimensions is prominent in the world. Covetous, lazy, and self-boasting, the people who call themselves followers of Jesus are far from being accepted of him.

Sardis has a few whose garments are undefiled. Philadelphia is well-beloved. But Laodicea has nought to commend her to the Lord, and even those he loves among them he declares he must "rebuke and chasten."

There is no hope for Laodicea. As many as would be saved must leave it. They must acknowledge their lack and seek in Jesus a supply of all their need. They lack everything. Laodicea has no good thing. Christ was not in that church. To each one who would open the door Christ would come in, but only as to an individual, and not to all the Laodicean church. Such would be separated from the rest, and would find the true riches and salvation which Jesus gives. Who dwells in Laodicea? Who are among the boasting throng that tell of their own riches and possess not the gold that is tried in the fire? They who go in their own way, and comfort themselves in their own church relations, and take pride in the respectability of their standing among men. These are they who, professing the name of Christ and living at ease in Zion, are not aware that they lack anything of the Lord, and are careless of the real salvation that Jesus gives to those who seek him.

O, boastful, purse-proud church whose doom is judgment and whose end is destruction, thy ways are the ways of this world and not the ways of the meek and lowly Jesus. Thy pride and worldliness are thy ruin. Thy contempt for truth and thy fear of humility may exalt thee in the estimation of the world, but the friendship of the world is enmity to God.

Let the lovers of Jesus flee from Laodicea lest they be spued out at last. Seek true gold, and not the tinselry and gewgaws that will melt and consume before the Lord. Keep clear of pride and boasting. Forsake all human goodness, and possess the righteousness of the perfect one. Then shall the Lord crown thee with glory, and thy worth shall be acknowledged of him who judgeth in righteousness.

REVELATION QUESTIONS.

DEAR BRO. BURR:—We read in Rev. 16: 13, 14, of "three unclean spirits like frogs," who came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet—"and they go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." Is the dragonic spirit here brought to view under the pouring out of the sixth vial, identical with the dragon, satan, serpent, devil brought to view in Rev. 12th and 20th chapters?

Also, are the other two characters, (beast and false prophet) brought to view under the pouring out of the sixth vial (Rev. 16), and the beast and false prophet brought to view in Rev. 20th chapter, identical?

Also, do the three unclean spirits brought to view in Rev. 16: 13 accomplish their work of gathering to the battle at one and the same time?

Also, when do you believe the sixth vial was poured out? J. E. C.

The symbols of prophecy are such frequently as embrace something more than mere human agencies. The symbol of the dragon of Revelation is such an one. There are "rulers of the darkness of this world" that are not "flesh and blood," rulers unseen by men, yet against such the saints must stand (Eph. 6: 11, 12). The "wiles of the devil" are manifest in this world, and human governments are often permeated by the spirit of Satan, and in such a condition whatever is done to Satan is done to them. In such a sense is the dragon called Satan, mentioned in the prophecy of Revelation. The dragonic spirit mentioned in Rev. 16: 13, is not the dragon personally, but comes "out of the mouth of the dragon," yet all dealings with the dragon will affect the work of this spirit, and his emissaries. There is then, enough identity between them to cause them to rise or fall together.

The beast and false prophet of Rev. 16 and 20 are very likely the same, and as they are ever spoken of as together and from the fulfillment of their rise and career as mentioned in Rev. 12, we conclude that they represent in symbolic language two governments of different form, yet each striving to sustain the same political polity, and each engaged in persecuting in some way the saints of God. The false prophet is a coadjutor with the beast, and hence cannot be a Mohammedan government, for such powers do [illegible] The beast and false prophet are both combined in their political career, and from the time that the false prophet or "two horned beast" comes into existence the two powers are inseparable. Let it be remembered that these symbols, the dragon, beast, and false prophet, do not symbolize religious systems, but civil governments, each actuated by a satanic, beastly or false spirit. Each symbolic power has a "mouth," which is its religious element. The dragon with his mouth accused the brethren; the beast with his mouth blasphemed God; the false prophet with his mouth "spake as a dragon."

The three unclean spirits come out of the *mouths* of these powers, that is, out of their religious (or irreligious, if you please), elements, the first as pagan, the second as papal, the third as a sort of combination of the two by speaking as a dragon, yet causing the worship of an image to the beast. In harmony with such pagan, papal, and liberal elements, the spirits of which are nothing else but the "spirits of devils," the kings of the earth are being stirred and moved to so unite their interests as to be one power to "make war with the Lamb" in the battle of the great day of God Almighty. These spirits work together; they are working now, and the result will be as was seen in the vision of Rev. 19th.

We believe the sixth vial began to be poured out in the revolution of 1848, since which the support of the papacy has been withdrawn, which is the drying up of the Euphrates here mentioned. Political support has been withdrawn from Rome; the Italian question no longer disturbs diplomats, but the eastern question is the one for their consideration. That question will be settled by the King of kings. The kings of the east will not be of a pagan, or papal, or liberal religion, but the battle of the great day of God Almighty will decide against all those, and establish the Lamb upon the throne and his saints shall rule with him. See Isaiah 41: 2, 25.

"SABBATON."

DEAR BRO. BURR:—Will you please inform me through the ADVENT CHRISTIAN TIMES, why the translators of the common version have rendered the word "Sabbaton," "first day of the week," in the following texts: Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1; Acts 28: 7; 1 Cor. 16: 2? Does not the word in question mean "Sabbath" and not "week?" J. D.

Lexicographers give to the word "Sabbaton" but one literal meaning, and that is "rest" Liddell and Scott in their Greek Lexicon note a second definition of "week," but it is because it was so translated in the New Testament.

The word "Sabbath" means nothing more or less than "rest;" it may be on the seventh day or any other day of the seven. We know of no reason why the translators rendered it by the word "week" in any instance in the New Testament, unless, as is supposed, the early christian church regarded the whole week as a Sabbath of rest in Christ, who said, "come unto me and I will give you rest." This rest in Christ is during the whole week, and continually. From this, the first day might be termed the "first day of the Sabbath," as it is in the literal rendering of all the passages referred to in the inquiry.

Whatever may have been the reason for the word "Sabbaton" being rendered "week," it is very evident from the Greek that the New Testament writers regarded the first day as Sabbath. It was the day on which Jesus entered into the rest of God by a resurrection from the dead. The day of legal rest, the Sabbath of the fourth commandment Jesus spent in death. But on the first day of the week he arose from death, from under the law, and entered into the Sabbath or rest of the new covenant, which is not a rest of one day in seven, but an eternal rest. Those who regard the Sabbath of the law as obligatory, and regard not the Sabbath of the gospel, must deny the quickening power of the grace of God and must remain "dead in trespasses and sin" as Jesus was on the seventh day. Hence it is written, "whosoever of you are justified by the law, ye are fallen from grace" (Gal. 5: 4). Those who regard the Sabbath of the fourth commandment recognize the death of Christ, but not his resurrection. Christ did not die for our justification. He "was delivered for our offenses, and was raised again for our justification" (Rom. 4: 25). True faith in Jesus is not faith that he died, but faith that he was raised from the dead. The assembling of christians to worship on the first day of the week is a memorial of this gospel fact.

"HEREAFTER."

Is the word "hereafter" in Matt. 26: 64 from the Greek *ap arti*, and does it signify "from now." V. F. H.

The word in the original with its signification is as the enquirer states; but the expression "from now" must not be taken to mean "just now." It means, some time after the present, reckoning from now to a future time; hence, "hereafter" is a good English rendering of the phrase. As the passage does not tell us how long "from now" it should be to the event mentioned, we compare it with other Scriptures, and find it to be at some time during the second advent of the Messiah.

Seeking the Kingdom.

J. B. OTIS.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6: 33).

The kingdom of God is a state or a place into which all are or should be striving to enter. I know that a great majority of the world of mankind are neglecting even to seek for it. And if they do, it is after they have first accomplished something for themselves; thus putting off God's command as a secondary object. Why should we put it off? God says: "seek first the kingdom," and we have no right to dictate to God, but to submit to his divine will.

Sinful man is ever saying by his works and acts that he will do just as he pleases. God says, "look unto me, and be ye saved" (Isa. 45: 22). But man says, he will wait for a more convenient time. God says to-day is the day of salvation for you. But you are saying, there will be time enough yet, and that you have a great deal to do first.

Mankind is using every effort to seek out something new; but to seek for the kingdom of God they have no time now, nor ever will have time until they repent.

People run after education, take great pains to educate their children, and procure an occupation for them. Just as if that was the most essential thing in the world, forgetting that the most abominable crimes committed in the world, were done by learned men. And this is putting the cart before the horse. For if they would seek first the kingdom of God and his righteousness, all these things shall be added unto you. However much you may love education and its blessings, I beseech you, do not put it before the seeking of the kingdom of God! For this should be the first thing.

Again, the most learned of our young men will try to get their living by their education; and the devil takes advantage of this and flatters them a little with the idea that they are pretty smart, and thus he leads them on until they get into prison or to the gallows. O! then seek first the kingdom.

People of late years are doing much in the cause of temperance, which is a good thing indeed; but with all the good the temperance cause has done, or is doing, I think it would have done a great deal more if people had begun at the right end of it, and sought first the kingdom of God and his righteousness. For when the sinner is converted to God he will leave the liquor saloons and also the gambling hells of Satan of his own accord. For then he is led by the prevailing power of pure love to God and is not afraid of the devil; and God will bless him and add to him great things. If people had begun at the right end of the temperance cause, it would have prospered in the hand of God. Does any one ask which is the right end? "Seek first the kingdom of God and his righteousness." As a result of temperance lectures crowds sign the pledge and whole towns rejoice over it. But the most of these are unprincipled men and women, and although most of them will sincerely try to keep their pledge, yet when temptation arises and Satan appears they are again drawn into the devil's drag nett; for they, having no leading propensities to hold them from the temptation, soon fall away.

Now, if each one had sought first the kingdom and found pardon, having the living witness within him that he is born of God, he would just as naturally leave all these evil and useless habits, because he is kept by the power of God. For if he has not some greater power to keep him from sin than that of the evil one, why it is of no use trying, for unless God leads him, the devil will; and we need not expect that Satan will help to convert any man to God, nor to leave off drinking. But preach holiness to men, get them to seek first God's kingdom, and there will be no more trouble.

There is a lodge of Good Templars in my vicinity, and many of them are unconverted people, with no principle of godliness whatever; some are falling back to their old habits every week, while others join the lodge without religion, and so it goes on; some, after they have abstained from it a while, and seeing a chance to drink again will drink to excess, if no one of the lodge is by; and why is all this? It is because they have no moral principle to hold or to keep them from the tempter's power.

Unless we can prevail on the wicked to seek the Lord for himself, he will never be saved at all. But if he tries to get rid of some of his sins himself, by his own acts, before conversion, he will never have genuine religion at all, if he does profess to have it. For, "without holiness, no man shall see the Lord." If he does sign the pledge it will do him no good at all as to holiness. Oh, turn now unto Jesus, while his mercy calls you; yea, come unto Christ and live, for yet he is willing to receive you. O, why will ye delay? wait not for a more convenient season; flee unto his arms for refuge and be saved. "The spirit and the bride say, come; let him that is athirst, come, and whosoever will, let him take the water of life freely." Come to Jesus, fall at his feet and you are safe from all harm. Soon the trump will sound that will awake the sleeping dead, and then shall every eye behold him. He is coming. Let all be ready.

Brant, Wis.

Iowa Mission Tent.

P. S. W. DEYO.

BRO. BURR:—I want to say a few words on mission work. I am pleased with Bro. Adair's article in a late number of the A. C. TIMES. I have collected a few facts on Tobacco at a campmeeting. Here they are: One brother, J. H., used 44 cents a week, equal to $21 per year; L. B. uses $15 per year; E. H., 5 cents per week, $2.60 per year; T. H., 25 cents per day, $91 per year; G. H. T., 25 cents per week, $13 per year; A. Y., 25 cents per week, $13 per year; W. M., 25 cents per week, $13 per year; J. H. M., 25 cents per week, $13 per year; making a total of $181.60.

I am glad to say that some of these brethren have quit its use. This, on an average, would make about $15 per month, almost wages for a farm-hand, and would be a better salary to fall back upon than some who have that go and preach. It would pay all the expenses of the mission tent and set it free.

I came to Clear Lake to rent it to the M. E. campmeeting; it has not paid expenses; providence seems to be against me. Enough has been pledged to make the first payment, but not paid in. The last resort I know of is to sell my best cow to help me out. There are some that I may ask, "How dwelleth the love of God in you?" Can you answer? Must I struggle all alone, Shall I be the only one that will lay up treasure connected with this?

It has been reported that I have money laid up in the bank; there is not a shadow of truth in it, unless it is the Bank of Heaven. I have made some headway in the last two years; earned, by agencies, $150; used up of property sold, $200; total, $350; traveled from home more than nine months of the last year, amounting to from one to two thousand miles—done some good, trust the reward is ahead.

Brother, do you use tobacco? Won't you give it up? Duplicate then the same amount for God and his cause, or you must think more of tobacco than you do of God, who has done so much of you. Which will you serve? Your brother in tribulation.

Charles City, Iowa.

Manchester Campmeeting.

WM. H. CONNELL.

BRO. BURR:—The seventh annual session of the Northeastern Iowa Advent Christian Conference met in connection with the campmeeting at Manchester June 28. There were several sessions during the campmeeting; it was one of the most harmonious I ever attended; love and unity prevailed. J. W. Houghawout, of Cherokee, and E. A. Marsh, now pastor of the church at Manchester, united with the conference.

The report of the churches and ministers were encouraging: Eld. Wm. Sheldon, by invitation, took part in our deliberations, and was appointed to represent this conference at the meeting of the Advent Christian Publication Society, to convene at Chelsea, Mass., soon.

The following persons, members of this conference, were present: D. A. Dickinson, P. W. Hough, J. Ridley, B. J. Goodwin, H. H. Janes, E. A. Marsh, J. W. Houghawout, Ithamar Cooley, treasurer, and Wm. H. Connell, secretary.

Bro. D. A. Dickinson was re-elected president, E. A. Marsh, secretary, and Ithamar Cooley, treasurer; Eld. P. W. Hough, Eld. J. Ridley, Bro. Hubble, of Edgewood, Bro. J. Beddow, of Elk Creek, and Wm. H. Connell, of Manchester, were chosen as a campmeeting committee; and Brn. Hough, Ridley, and Connell, as tent committee; J. Walters, of Edgewood, J. Beddow, of Elk Creek, and Wm. H. Connell, as finance committee. It was the desire of the conference that the report of his meeting be published in the A. C. TIMES and *World's Crisis.*

The president's address was very appropriate, and has been sent to the A. C. TIMES office for publication.

Although we had considerable rain during our campmeeting, and doubtless many were detained at home on that account, yet I think that many will often think of our late meeting as one of the best they ever attended.

On Sunday afternoon, six were baptized, and in the evening near one hundred partook of the Lord's Supper. Elds. Sheldon, of Wisconsin, and J. W. Burroughs, of Raymond, Iowa, was with us during most of our meeting; also Bro. Burr, of Chicago, was with us one day.

World's Crisis, please copy.

Our Annual Visit.

MARY A. TIBBETS.

Perhaps some will be interested (our personal freinds, at least), to hear something of our yearly visit to the home and church of our venerable and beloved friend, Dr. N. Field, at Jeffersonville, Ind. We took the train on the the 6th, arriving safely at the noon hour and found the friends waiting to greet us with social and gospel cheer. And after sharing their bountiful repast, then came the joyous hours of christian conversation concerning the spread of Bible truth so dear to those looking and waiting for the soon coming of our blessed Lord and Savior.

The next day we went as usual to the prison, but found no arrangement could be made for any religious service, as such had been the increase of that unfortunate class of erring ones, that the chapel room had been appropriated to sleeping apartments. We had a short interview with some of the convicts, left a few tracts and departed with a sad heart that sin had separated so many families, blighted so many prospects, bringing sorrow to so many hearts.

During our stay we visited some dear friends at New Albany, and was there introduced to Sister C. E. Gierlow, a lady of scholarly abilities, earnest piety, and actively engaged in giving Bible readings, instructing the people in the prophecies, for which she seems pre-eminently qualified; showing conclusively from the prophetic chart, that the signs and events portending our Savior's coming are nearly exhausted, and that we, as his waiting children, may "lift up our heads, believing our redemption draweth nigh." O how it rejoiced my heart to meet with this dear sister and hear talk over the points of Bible truth that distinguishes us from other denominations who do not accept or enjoy the doctrine of our Savior's second advent, but are vainly looking for a millennium of peace in the present state of existence and before the personal coming of the Lord. I trust her labors will be abundantly blessed in opening the eyes of the people, imparting to them the "Berean" spirit, that of "searching the Scriptures to see if these things are so."

We returned to the friends we had left for a short period, full of joy and gladness at what we had seen and heard, reporting the hand of the Lord in raising up faithful servants all over the land who are earnestly and lovingly engaged in "preparing a people made ready for the Lord." We were favored with several stirring sermons from Dr. Field who always gives the meat in

due season. Additions ar
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of your waiting sister.
Volga, Ind.

See! See!

PITH.

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ven o'clock, he found himself mov- g on with a throng of persons who ere entering the Tabernacle. In a llen mood he entered with the stream early worshippers, still resolved to rry out his terrible design to commit icide.

The Rev. E. E. Parsons was in the ulpit. The hymn, the reading of the criptures, and the prayer struck the iserable one, and made him say to imself, "That man seems to feel what e says." But when Mr. Parsons gave ut the text, which was, "When the oor and needy seek water, and there s none, and their tongue faileth for hirst, I, the Lord, will hear them; I, the od of Jacob, will not forsake them," t seemed so truly for him, that the poor tarving man could not help stopping hrough the sermon.

At its close, Mr. Parsons asked, "Have ou put the God of Jacob to the test?" he question was repeated and pressed, nd the poor man said to himself, "I ave not put the God of Jacob to the est," and consequently, with half a resolution to do so, he returned to the miserable cellar. There sat his wretched wife on a low stool, and there were his starving children, crying for the food which he could not supply.

A short period of pensive sadness, and then he said to his wife, "I think we might read a chapter." Poor woman! the remark opened up the well-spring of her heart. She burst into tears.

The thought of her early training at once rushed upon her mind. She looked for the Bible, but it had been pawned; she, however, found part of an old copy, out of which her husband read a chapter. "We have not put the God of Jacob to the test, Shall we pray?" said he. This more surprised the poor wife, but at once they knelt down, and did then put the God of Jacob to the test. Still the day passed without their being supplied with food.

Next morning, however, the postman, who very rarely entered that poverty-striken street, brought the man a letter, post-paid, from a fellow-workman, who had heard of his ill-health and loss of work. The letter contained information concerning a large firm in London which had an extensive contract, and was requiring a number of hands, a[illegible] advised that he should apply to it f[illegible] employment. It also contained a o[illegible] pound note, as a loan, which he im[illegible]diately employed in obtaining food for his family, and in delivering his best coat from the pawnbroker's. He then applied to the firm named, and obtained employment; and being a clever workman, his services were secured for a permanency. At length he was appointed foreman, and as the business extended, had a small interest given him in the concern, which was in the hands of two brothers. When one of them died, he was made a regular partner; and as in the course of years an ample fortune had been realized by the remaining brother, he gave up the business to him. With grateful acknowledgments to the Lord, he then told Mr. Parsons that the style of his house fairly represented his temporal circumstances; and that he had also been enabled to put the God of Jacob to the test with reference to the wants of his soul. He had sought and found salvation, and "streams of spiritual comfort," so that he could set to his seal that God was true, and that "when the poor and needy seek water, and there is none, and their tongue faileth for thirst, the Lord will hear them; the God of Jacob will not forsake them."

Before Mr. Parsons left, he pressed him to accept a handsome present, as a token of his gratitude and the Lord's faithfulness; but he declined to do so. He, however, received from him a small tea-caddy, which is now in the possesion of his son, the Rev. James Parsons, of York, who has verified the main facts of the statement. Some of its other details are given on the authority of the late Rev. Edward Parsons himself, as communicated by him to a fellow-passenger in a stage-coach.—*School, Church, and Home.*

Correspondence.

Notice.

If any society of Adventists in Iowa or Illinois wishes to secure the services of a Pastor for the ensuing year, they will please address C. W. Russell for three weeks and direct to Ogden, Boone Co., Iowa, stating what they are able and willing to do, and they may be sure of a prompt response. Reference, Elder F. Burr.

From Miss Hattie M. Palmer, Menomonee, Wis.

DEAR BRO. BURR:—As I sat busily thinking of the loved ones at home, and all the dear brothers and sisters scattered all over the world, the thought pressed itself upon my mind, perhaps I would be doing some good in this wicked world, by heeding the request of some, and try in my weak way to let them know by the way of the A. C. TIMES, how I am progressing in the divine way.

I never tire in telling of the goodness of my Savior that I love. I know that I am a weak, wayward child; but I know also, that I have a strong arm to rely upon, and that arm is both ready, and willing, to bear me up in all the trials and troubles that may assail me, and will lead me safely through all temptation. Many a time when it seemed as if I was enveloped in a cloud of darkness; and that no ray of sunshine would ever gleam across my path, everything looked so dreary, and dark, and it seemed as if I was sinking down, farther down, in the depths of darkness, and must soon perish; then I have seen by the eye of faith, that same lovely hand that was nailed to the cross, stretched out to me, and grasping it eagerly, I have been brought back in the light of my Savior's love.

But, oh, if I could only keep hold of that hand always, he is willing that I should. But, no, this wicked heart that I have to contend with, leads me out of the narrow way, and after taking the first wrong step—after neglecting one duty, the next step is taken more easily, and I keep wandering away farther and farther, till it seems as if I never could retrace my steps.

Too often, since walking this narrow way, have I seen a beautiful flower by the side of the path, and, thinking I could surely reach it without stepping but a few steps out of the way, would step out and pluck the flower; but I would always grasp a handful of thorns with it, and then the flower, where was it? Its beauty gone, it faded, drooped, and died; nothing left but the sting of those thorns, and then, with a heart full of remorse, I have turned to retrace my steps. But, oh, it is harder in getting back, than in stepping out of the way. I never would be able to accomplish it, if it was not for that beautiful hand stretched out to help me.

O! what a blessed Savior we have: never weary of listening to our many petitions; never refuses to aid us when in trouble; never weary in pleading our cause. Through faith I can feel his arm bearing me up, and his hand leading me on in this good way. Oh! I love him and mean to serve him. I want to be *so good*. I will admit I have found pleasure in the ball-room, but it was of short duration. In the excitement of the moment, it was pleasure; but when that excitement was past, I never felt that sweet peace and happiness, that I have since felt after returning from the prayer-meeting; after doing my duty [illegible] testifying for Jesus. Oh! how I [illegible]h all of the young would find by experience, the difference between a christian, and a worldly life.

Sister Hettie and I left Baraboo, where our home is, about three months ago, to come here to Menomonee, two hundred miles from our friends, to follow our occupation as school and music teachers; as we laughingly said, to make our fortunes. But if we are fortunate enough to gain an entrance into that heavenly city, we shall be satisfied. We are both young; not out of our teens yet; away from our beloved mother and home influences; in the midst of entire strangers, among a rough class of people. I heard it remarked where I intend teaching a class in music, that the people know no Sabbath. But sister and I fear no harm, for we are not relying on our own strength; we are resting on our Savior's arm; and we know that our beloved parents, brothers, and sisters, are daily and hourly sending up petitions to the throne of grace, for our safety. But we desire an interest in *all* of your prayers, that our faith may not fail; that we may be the means of doing some good in this wicked world, and that, when Christ shall come to gather his jewels, we may wear the crown of life, that fadeth not away. Your sister in Christ.

[The letter in the TIMES of July 12th should have been credited to Hettie Palmer, instead of Hattie.—ED.]

From L. D. Carey, Cherokee, Iowa.

DEAR BRN. AND SISTERS IN CHRIST: While meditating on the goodness of God to me this morning, this passage of Scripture came vividly to my mind, "For where your treasure is, there will your heart be also." Christ uttered a weighty truth when he pronounced these words, and we will do well to heed them. The question naturally arises, Is my heart's affection set on Christ; am I his; am I established on the Rock; have I laid all upon the altar? If indeed we can answer in the affirmative, we are prepared to meet the storms of skepticism and infidelity with an undivided front, and scatter the ranks of the enemy.

Remember the battle is not to the strong alone; there is a just God in heaven who will fight our battles for us if we trust in him, and who is able to bring us off victorious, and crown us with immortality and eternal life. This will be our reward if our treasure is laid up in heaven. But on the other hand, if we set our heart's affections on this world and its fleeting vanities, and waste our time in its follies, we will be eternally lost—blotted out of existence, and be as though we had never been, "For the wages of sin is death" (Rom. 6: 23). Here we have it in a nut-shell; "eternal life, and eternal death." This is the sum and substance of the Bible. One or the other will be our inevitable doom sooner or later. Christ says, 'Whosoever will" may have eternal life. Thank God this includes you and I. He is not partial, but offers free salvation to all "without money, and without price."

But to possess the reward, implies a strict obedience to his divine will while traveling through this vale of tears. We, individually, have a work to do, and we must expect sore trials and temptations, and bitter persecutions on every side. The world will despise and hate you; but remember they hated Christ while he was on earth, and they will hate you. The closer we live to his bleeding side, the more persecution we shall suffer. But I rejoice that I am counted worthy to suffer for Christ's sake. Brethren and sisters, be not discouraged, for the struggle will soon be over. The Savior lives, and is soon coming to take us home. O what a sweet and blessed rest, awaits the weary traveler, on the evergreen shores of eternity. *I want to be there.*

My hopes all center in Jesus, and are based on his coming to reward his people with life and immortality, and to give them the inheritance which is promised to all them that are sanctified. Nothing short of that coming, and the resurrection of the dead, can satisfy the longings of my heart.

"Worldly things cannot attract me,
I count them all as dross."

But this blessed hope cheers me and keeps me, amid the perils of our time. I feel that we are living amid great perils—the perils of the last time; and that the judgment is at hand.

The signs spoken of by the long-ago inspired writers to indicate the time of our Lord's appearing, have nearly all been seen as predicted, and we are now living in a time when we must watch earnestly, with much prayer, fasting, and patience, lest we are lulled asleep, and that day come upon us unawares. The admonition given us by our Savior to watch and pray always, that we may be able to stand before him when he appears, is especially important to us at the present time.

We have almost everything thrown around us to seperate us from the love of God, and to keep us from enjoying that perfect peace which it is our privilege to possess; but he that said to Paul, "My grace is sufficient for thee," is perfectly able to keep our feet from falling, and to preserve us blameless unto his coming, if we will obey him in all things. He is coming very soon, and then—

We shall sing on that beautiful shore,
The melodious songs of the blest;
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.

Amen, so let it be. The Lord will hasten it in his time. Brethren, be of good cheer, for we shall soon possess the land.

Be faithful to that which is committed to your trust. Live up to present truth, having an eye single to God's glory. Be humble, watchful, and prayful; keeping yourselves pure, and in the love of God, and patient waiting for Christ. Remember me in your prayers.

From C. S. Day, Athens, Kansas.

DEAR BRETHREN AND SISTERS IN THE LORD:—What a blessed privilege we have of writing to each other and receiving letters through the A. C. TIMES. It does me good to read of my dear brethren and sisters; and of God's blessing; oh, brethren and sisters do you realize how near we are down to the judgment? I thank the Lord I am strong in the faith of the soon coming Lord.

I will put in a few items for the Athens Church generally. They are mostly strong in the faith, seem to work all together in love. We are well blessed for preaching; there are several of God's ministers who visit us. Elder S. R. Knox is our pastor; he preaches to us very regularly; a good man to feed the flock. Bro. McCarty, Bro. P. S. Thorp, and Eld. Moss preaches for us occasionally. Bro. Comstock preached two sermons to us the 2nd of July, so we are well blessed for preaching.

The church seems in good spirits with few exceptions. We keep up our weekly prayer meetings every Thursday evening and Sabbath-school Sunday morning. So we are doing all we can for the Lord and his people. I will say that Bro. S. R. Knox and Bro. H. McCarty has preached a few sermons in an adjoining neighborhood, near Glen Elder, where they meet with some very warm receptions. Some of the time it seemed as if there would be violence. The gospel would cut like a two-edged sword. There has [illegible] some such talk that they woul[illegible]ake out brethren by the collar and lead them out of the house.

Elder S. R. Knox held a meeting there last Sunday. He preached a sermon at eleven a. m. Quite a congregation present. His text was in Revelation 3: 21, "To him that overcometh will I grant to sit with me in my throne even as I also overcome and am set down with my Father in his throne. He preached a very mild, pleasant sermon from the blessed text. The congregation seemed very quiet for a while. Soon they got pretty well roused, and began to stop the Elder and ask him questions and treated him very rough. He commanded them to keep their seats and hold their peace till he got through with his sermon, and then he would give them liberty. They did not wait with very good patience, but when he gave liberty one man asked what state do the dead rest or remain in from death until the judgment day? Elder Knox answered "in a state of stupor or death." Then he asked, where are their minds during that time? Elder said, Psalms, 146: 4, "his breath goeth forth, he returneth to earth, in that very day his thoughts perish." So that raised them and they began to slang and talk, saying that a man had an immortal soul and that Knox did not believe what he was saying; that he had more sense than to believe it. They said they could show hundreds of immortal soul passages in the Bible. They raised a fine large Bible and said they would read some of them. Knox said, "just read one, just one." They came to the conclusion that they would not read one. Bro. Knox told the man that he and the congregation demanded it of him. [He put on his hat and began to abuse the Adventists all he could. But the Elder kept cool and gave him a few gospel shots. I tell you, it cut like a two-edged sword. They called us infidels, and worse than infidels. They said that we were as good a thing as the devil wanted, and said they would give the devil his due, that Knox was a good preacher any how. Bro. Knox said he would leave an appointment to preach there again in four weeks; and as the Elder went to close the meeting by pronouncing the benediction, they would not hush talking.

We are living in perilous times, but thank God we are trying to serve the Lord with all our strength and to do his will. The world, at least some of it, are crying "peace and safety." I attended the celebration of the 4th of July. The public speaker said there would soon be a time when there would be no war; they would not learn war any more; that the whole world would soon join hand in hand and it would learn brotherly love all over the world. Oh, brothers and sisters look around you! It seems that the morning is dawning. It is expected that the Adventists will have a heavy debate here before long, but thank God we have brethren through this section of country that can stand up before the world in a debate. Oh, christian friends, let us look up, for our redemption draweth nigh. Pray for us; yours in the Lord.

Correction.

DEAR BRO. BURR:—In my article "Materialism," occur several errors which I pray you to correct. Knowing, as I do, the defect of my chirography, I can but sympathize with the printer, and beg his forbearance and continued patience. In the first number, sixth line from beginning, please supply "the" before "popular philosophy;" 35th line from top of column read "tenuity" for "temerity;" 39th line from bottom of same column read "solitary" instead of "salutary;" 17th line, same column, read "cetacea" for "Ætacea;" 16th line read "elchthyosaurus" for "Ehthyosaurus;" 15th line read "Jurassic" for "Jarassic." Last number, 5th line from beginning, please read "light" for "height;" 36th line from top of column please read "curves" for "arrow." Respectfully,

Ridgeway, Iowa. S. PIKE.

Miscellaneous.

The *Political Correspondence*, July 23, publishes a telegraphic account of the presentation of his credentials by Captain Pacha at St. Petersburg. He was treated with every distinction. But at the same time the Czar dwelt upon the state of affairs in Turkey in such a manner as to profoundly impress the Turkish Minister, who withdrew visibly affected.

A Constantinople correspondent, July 23, says: The atrocities committed by the Turkish troops in Bulgaria, included the burning of several villages, leaving thousands of christians utterly homeless and destitute, and the massacre of several thousand Bulgarians, irrespective of age or sex. One hundred Bashi Bazuks have been arrested by order of the Turkish Government for participation in these atrocities, and they will be tried immediately.

The London *Daily News'* Parratjin special July 24, says nowhere are the Servians more than one march outside their frontier. They have nowhere improved one step on the original positions attained at the beginning of the month. They are acting on the offensive only at Saitchar, if indeed there. I confess that to me the Servian prospects are gloomy. Where victory is claimed as, by Merkawitz and Olmpics, victory consists merely in the repulse of an attack. Or, in other words, the avoidance of defeat. Not a foot of ground, nothing except the barren result of holding their own, is claimed even by themselves.

The London *Daily News'* Constantinople dispatch, July 23, says a correspondent who has just returned from Phillippoli fully indorses the *News'* account of the Bulgarian atrocities. His facts were obtained from reports of the French, Austrian, Greek and Russian Consuls, whose names he was allowed to use as authority. The English population here are greatly exasperated against Elliott, the British Ambassador to Turkey, for suppressing the facts, and assert that Baring, the English Secretary of Legation, is incompetent to investigate the matter. Schuyler, the American Secretary of Legation starts to-morrow to inquire into the advisability of establishing a vice consulate at Phillippoli. His report on the atrocities will, it is expected, disclose the truth.

The London *Daily News'* Belgrade special, dated Saturday, July 22, says: It is expected that Prince Milan's headquarters will be removed from Parratgin Sunday, probably to Saitchar, if the operations thereabout are favorable. The Austrian Consul General on Friday ordered some Austrian Sclavonic volunteers who landed here to return to Austria. Upon their refusal a discussion followed, and the Consul seized a Servian gen d'arme. The citizens warned him to desist if he wished to depart in safety. The Consul has proceeded to Semlin. All the powers except Russia have declared Roumania's demands unreasonable. The Servian Minister Milo Joviez has gone to Bucharest on a secret mission. The Sclavistic Committee in Moscow has issued an address solemnly promising general uprising of Russian armed intervention if the Servians are defeated. A Vienna telegram says the persons who insulted the Austrian Consul at Belgrade were employed by the Servian police. Ten Turkish gunboats have been placed between Widdin and Florentine on the Danube.

The following were the closing quotations Saturday evening: Gold, 111⅞. Wheat steady; 87c seller July, 88¼@86½c seller August, 91¾@91⅞c seller September. Corn steady; 44¼@44½c seller July, 43⅞@44c seller August, 44¼@44½c seller September. Oats firm; 28@28½c seller July or August. Barley quiet; 50c seller July, 64@65c seller September. Mess pork quiet; $18.30@18.35 cash or seller August, $18.40@18.45 seller September, $15.50 seller the year. Lard quiet; $10.75 cash or seller August, 10.85 seller September.

Marriages.

SIMPSON—COLLINS.—At the residence of the bride's parents, in Waveland, Potawatamie county, Iowa, July 13, 1876, by Eld. Wm. McCulloch, Isaac N. Simpson to Miss Gertrude Collins. WM MCCULLOCH.

BROWN—DUKE.—In Ionia, Warren county, Ill., by Eld. M. McCulloch, July 16, 1876, Mr William Brown to Mrs Mahelel Duke, both of Mercer co., Ill. M. MCCULLOCH.

Deaths.

LOWN.—At Clear Lake, Iowa, July 12th, 1876, by explosion of kerosene oil, Effa R., youngest daughter of R and C. Lown, aged 7 yrs., 10 mos., and 15 days.

Effa was a bright, smart and good little girl; a pet to all who knew her; her loss is deeply felt. Her older sister nearly lost her life trying to save Effa; she will revive, but is badly hurt. Effa lived but seven hours. Oh how she pleaded to live. I was soon at the scene of suffering and pen cannot describe the anguish of the surviving friends. Sermon by the writer from words they choose (Matt. 19: 14). P. F. W. DEYO,

Assisted by H. H. and M. J. JANES.

Business Department.

All remittances and communications in relation to the business of the TIMES or of the Society and its other publications must be, addressed to

A. C. TIMES,
91 S. Green Street,
Chicago, Ill.

PLEASE PAY IN ADVANCE. BY LOOKING AT THE DATE BY YOUR NAME ON THE "PURPLE SLIP" OF THE WRAPPER YOU CAN TELL TO WHAT TIME YOU ARE PAID.

ALL MINISTERS OF THE GOSPEL RECOGNIZED BY OUR CONFERENCES ARE AUTHORIZED AGENTS FOR THIS PAPER. THEY MAY RETAIN FIFTEEN PER CENT. ON ALL COLLECTIONS OF DUES, AND TWENTY PER CENT. ON ALL NEW SUBSCRIBERS. THIS IS PROVIDING THEY WILL TRY TO COLLECT.

LETTERS RECEIVED.

ALL letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once.

Thos Howell
A H Sheldon
P Alling
O R L Crozier
L A Richardson
Wm T Adee
J S Cromwell
S A Humiston
S McKnight
Chas Evans
W Sheldon
C C Fosdick
W H Snyder
H B Sevey
S Pike
B T R Foster
A Crossman
W S McFarland
S Bradley
A Dwigans
C W Russel
C S Day
R H Gresham
N L Julian
Nettie Etties
B Bailey
J Carskadden
D L Palsgrove
Mary Briggs
J B Tuller
S M Judson
L D Carey
C S Preston
J Ridley
Wm McCulloch
C W Sargent
J F Adair
D A Waters
J Dick
H Pollard 2
Pallo Hitchcock
L H Ferrell
S A H McKim
M A Tibbets
J J Goyer
E E Toms
A Sipe
E R Scheack
C W Pitsor
Chas Shull
E Glidden
P Montgomery
W M Carey
N Francis
M McCulloch

BOOKS AND TRACTS SENT BY MAIL.

M E Leorpabel
D Q Kent
Silas Farnsworth
John M Reed
L D Carey
Chas Shull
Mary A Tibbets
L H Terrell
Stephen Bradley
W H Snyder
Orrilla Pegg
C S Preston

PUBLISHING FUND.

Contributed during 1875	$323 03
[CONTRIBUTED DURING 1876.]	
Previously reported	158 71
Mary Briggs	50
J B Tuller	20 00
D A Waters	2 50

PLEDGES TO THE W. A. C. PUB. SOCIETY.

We, the undersigned, hereby agree to pay the sums set to our names for the purpose of liquidating the debts of the old publishing association, to be paid to C. W. Smith, treasurer, when the amount of twenty-five hundred dollars shall have been subscribed.

PAID.

Previously reported	560 65	L. Fenner	1 00
		L. Town	2 00
J. Sturgis	5 00	Mrs. A. Cole	2 00
N R Smith	5 00	A friend	1 00
N W Smith	5 00	F H Kenny	70
S G	5 00	E Schleiffarth	1 00
F	5 00	Sr. A Spaulding	75
Helen M Benson	1 00	H. M. Robbins	25 00
Mrs. C. Bosley	4 50		
Mrs. C. E. Shaw	25 00	Total	649 60

PLEDGES PAID.

C W Smith	25 00	J Lowe	5 00
S Stephens	25 00	E H Burington	5 00
James Langle[illegible]	[illegible]	E J Farmer	5 00
Ch[illegible]	[illegible]	Philip Lindner	25 00
W[illegible]	[illegible]	Wm Watson	50 00
A J Marsh	1 00	A C Beard	2 00
G M Button	5 00	John Hays	5 00
Samuel Marsh	10 00	D J Ames	25 00
B J Fillmore	5 00		
R Sturtevant	10 00	Total	250 00
D E McArthur	10 00		

NEW LIST.

C W Smith	25 00	E C Greenfield	1 00
R L E	1 00	E Lewis	1 00
Hel'n M Benson	1 00	R A Miller	3 00
D Q Kent	25 00		
Mrs. P. Stevens	10 00	Total	68 00
C Bacon	1 00		

UNPAID.

John Duffee	2 00	Friend	2 00
S C Blackman	5 00	E B Hulett	10 00
Jesse Beemer	5 00	J S Quimby	5 00
Bro Pell	25 00	D K Prescott	50 00
E H Snow	5 00	H A Olmstead	25 00
Bro Kilber	25 00	N. Field	10 00
J H White	25 00		
D Holderness	5 00	Total	$229 00
Eld F Burr	25 00	Grand total	1,200 60
McDole	5 00		

Many have sent pledges or money which they do not see acknowledged in the report, they will write to Eld. C. W. Smith, New Rutland, Ill.

C. W. SMITH.

PRICE REDUCED.

From this date, HYMNS OF THE MORNING will be sent by mail for $4 per dozen. Orders with cash promptly answered.

C. W. SARGENT,
Box 426, Concord, N. H.

THREE MONTHS' SUBSCRIBERS.

In order to enlarge our circulation and get the A. C. TIMES before many readers who do not now see it, and who might subscribe for it if they but knew its merits, we propose to our friends who might wish to assist us in this work, as follows: We will send the paper three months to any or all persons whom you may mention, for fifty cents. We will keep a three months' list, and for fifty cents each we will send the paper regularly each issue and stop when the time is up, if not ordered otherwise. Now how many of our patrons will send on from fifty cents upward, with names of friends or acquaintances to whom they wish it sent? Sit down as soon as you read this, and send us on a list with the money. In so doing you will help the paper, and perhaps bring a welcome messenger weekly to many a household.

The following is a list of those who have ordered the A. C. TIMES sent for three months to friends:

Previously reported	215	$107 50
C. S. Preston	1	50
D. A. Waters	1	50

If any of our readers receive this paper, not knowing how it comes, let them know that it is paid for three months, and if at the expiration of that time you like it well enough to subscribe, we will gladly continue it; otherwise we will stop it.

FOR SALE.

One upright Steam Boiler of Five Horse power, in good condition. This is the boiler formerly used to run the press in our office, and is for sale very cheap. It has been repaired and we offer it for cash, or on short time with good security. Its sale will help pay up the Society debt. Who will purchase?

Notices.

Rally, Rally, Rally.—To what? The Annual Campmeeting of Southwest Iowa and North west Mo. Conference to be held at Red Oak, Montgomery Co., Iowa, September 9th, 1876. This will be the most important meeting ever held in Southwest Iowa. Our campmeeting will be almost in the heart of a city of 3,000 souls and within a few rods of the depot of the B. and M. R. R. Let there be no delinquents, no "dead beats," and no "dead heads," or cold hearts. Come one and all to this annual feast of Tabernacles; come to work for God and the salvation of souls; come prepared to stay through the meeting; come prepared for wet or dry weather; come to take care of yourselves while in camp and as many more as you choose; come expecting the Lord will not only meet you there, but let him be your companion in travel; come filled with the spirit. Hearty welcome will be extended to ministers and member of other conferences who wish to join us in this meeting. Provision will be made for any who wish to hire board on the ground. Straw, hay, and grain will be furnished on the ground. We have engaged the large tent from the north east part of the state to hold our services in. Now then, in view of the condition of the cause in this region, and in view of a soon coming judgment, let there be a general rally to this meeting. In view of its location let there be no failure. It will tell for or against; which shall it be? WM. MCCULLOCH.

Iowa Campmeeting.—The Iowa General Union, State campmeeting and conference will be held at West Irving, Tama Co., Iowa, commencing August 25th, 1876 and holding over two Sundays. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. Passengers coming by rail will stop at Belle Plaine. The committee have arranged to have teams run to all the day passenger trains. Hay and grain will be provided on the ground for teams, also a boarding tent to accommodate all who may wish to board. The Iowa A. C. Mission tent will be on the ground in time for the meeting. Come brethren and sisters from far and near, bring your tents and come prepared to enjoy a feast of fat things. Don't forget your bedding. Everything possible will be arranged for your comfort. We hope to see a general attendance of the preaching brethren. The conference will convene during the first part of the meeting. Come filled with the spirit of the Master. J. RIDLEY, Sec.

Quarterly Conference.—The A. C. Q. C. of Central Kansas, will hold (D. V.) its next session at Arvonia, Osage Co., Kansas, Saturday September 30th, and continue over Lord's day, Oct. 1st. And in connection with this meeting it is thought best to have a State Campmeeting, commencing September 27th and continue as long as thought best. We hope all of our brethren and sisters in the state and elsewhere that can come will prepare for this meeting. Let prayer, fervent prayer be offered that we may have a rich season in the Lord. May all bring tents that can. Bro. Burr, Editor of the A. C. TIMES, we trust will be present to preach the word. By order of committee.

J. C. SMITH,
AARON PRESTON,
M. MCGUIRE.

Grove Meeting.—The Lord willing, I will hold a grove and basket meeting near Shoto Creek school house, about seven miles north and east, of Independence, Montgomery Co., Kansas. All looking for and loving Jesus' appearing are invited. Those who cannot come please pray for us.

W. S. MCFARLAND.

Annual Meeting.—The Southwest Iowa and Northwest Missouri Annual Conference will be in connection with our campmeeting to be held at Red Oak, Montgomery Co., Iowa, Sept. 9th, 1876. All come who can. Let us have a general rally.

J. S. CROMWELL, Sec.

Camp Meeting.—The Kansas and Nebraska Camp meeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, September 21st and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interest of the meeting by their presence, filled with the spirit of the Lord. All that possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents, provision will be made for all that come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the east by R. F. and M. J. Clark will be used for the occasion. There will be no side issues or hobbies and expect to have perfect harmony. From present indications it will be the largest meeting ever held in the state. Geo. Bentwell, Clifton, Kansas; C. D. Potter, Peach Creek, Kansas; Wm. H. Shriner, Washington; W. S. Pitcher, Glen Elder, Kansas; H. Kissel, Blue Springs, Neb. Committee.

For further particulars, direct as above.

R. F. CLARK, Sec.

Camp Meeting.—The annual camp meeting of the Advent Christians of Michigan, will be held in the beautiful grove near Mosherville, on the Fort Wayne, Jackson and Saginaw railroad, 20 miles south from Jackson and 5 miles north from Hillsdale. It will commence on Saturday, August 19, and hold over two Sundays. Brethren, rally, let us put shoulder to the wheel, and we shall see the cause move forward, and we shall be blessed. Then when the blessed Master comes we shall hear the welcome "well done." Come, if possible on Friday, that we may get the tents up all ready for business on Saturday evening. Those who can bring tents and victuals for yourself, and a little to spare for those that live at too great a distance to bring for themselves. Stoves will be provided for those who wish to cook on the ground. By order of the Board.

CHESTER D. BERRY,
Secretary pro tem.

Quarterly Meeting.—The First Quarterly Meeting of the Northeast Advent Christian Conference of Iowa, will be held with the church in Richland Township, Chickasaw county Iowa, commencing on Saturday, August 5, at 3 o'clock p. m., and continue over the following Lord's day. We hope to see all the waiting ones present at this meeting who are near enough to come, and come in the name of the Lord. P. W. HOUGH.

Notice.—Churches in the Eastern District of Wisconsin wishing to hold quarterly meetings, will please correspond with me at Magnolia, Rock county, Wis. GEORGE HOWARD.

Camp meeting.—There will be a camp meeting of the A. C. Church, held on the farm of J. R. Comstock, about a half a mile between Salem and Burr Oak, on White Rock Creek, in Jewell county, Kansas, commencing on the first day of September, 1876 and hold over two Sundays. Eld. E. N. Bliss is expected to be present with a chart and will give a course of lectures on the prophecies. All preaching brethren are invited to attend and lend a helping hand to present the word.

The northwestern quarterly conference of Kansas will convene at the same time.

THOS. R. COMSTOCK, C. Eld.

ELLEN B. NEWCOMB, Clerk.

Notice.—The State tent is now placed in my hands by the conference committee to attend to it for the present. Any church or locality that wish a tent meeting the coming season will please address at Brownsville, Minn., for the present, and in the future at the published appointments, stating what time and who would suit best to assist in preaching the word. Our message is the order of the coming judgment and the coming Judge and King, and the necessary preparation to meet him in peace, with no hobbies or side issues. We shall expect a hearty co-operation of the ministerial brethren, especially of the conference, in order to prosper. Dear brethren, probation is truly drawing to its close. Let us show a judgment-bound world "our faith by our works" by a proper sacrifice and a zeal according to knowledge. And may God's Holy Spirit help us. Amen.

JOHN BROWN, Tent Master.

Appointments.

ILLINOIS.

Religious Services are held in Green Street Tabernacle by the Advent Christian Church, Chicago, Illinois, every Sunday morning and evening, and Prayer Meetings on Tuesday evening among the brethren and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city and desiring to preach will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. MCCULLOCH, Pastor.

Prayer meeting are held in Chicago on week-day evenings among our brethren as follows:

Tuesday evening, 138 North Curtis street.

Wednesday evening, 12 North Curtis street.

Friday evening, in the Tabernacle, 91 South Green street.

The German Advent church hold regular meetings at their Tabernacle on the north-west corner of Chicago Avenue and Chase street, as follows:

Every Lord's day from 9 a. m. to 10:30, Sunday School; Morning Service 10:30 a. m. to 12; Evening Service, 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible class on Thursday evening.

All letters and communications must be directed to Elder Chas. Koler, 96 Cornell street Chicago, Ill.

CHAS. KOLER, Pastor.

Genoa, DeKalb county, Ill., March 26th, at 10:30 a. m. and 7.30 p. m., and every alternate Sabbath until further notice. E. H. BURINGTON.

The church of God in Forreston, Ill., have preaching every Sunday evening. Conference at 3 p. m. Prayer-meetings Thursday evening. Communion every month.

J. AUGUST SMITH, Pastor.

I will preach at Ionia, Warren Co., Ill., on Sunday the 14th of February, 1875, at 11 a. m., and 7 p. m., and on every alternate Sabbath as above until further notice.

GEO. W. HURD, Pastor.

MICHIGAN.

Delta village, March 12, and every two weeks thereafter. S. POPE.

Lake View Advent Christian Church, Moffith School House, Mont Calm County, Michigan. Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10½ o'clock a. m. Prayer Meeting, Thursday eve., at 7 o'clock p. m.

Preaching brethren having a gospel sermon to preach please to give the church a call, and preach the word. Write to, or inquire for Daniel Van Antwerp, at Lake View, or Moffith School House. P. VOS.

INDIANA.

Preaching in the Advent Christian Hall in Colfax, Ind., nearly every Lord's day at 11 a.m. and 7.30 p m. We would be pleased to have brethren who may be passing near this place to stop with us, and if they can teach or preach we will endeavor to get them an audience.

F. W. POWERS.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V Porter second Sunday; C. Bradley, fourth Sunday.

Union Mills, June 4 and every two weeks until further notice. FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m. and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

At the Lyman School-house, near Crystal Lake, Saturday evening June 17, and once in four weeks.

Prairie du Sac, Sunday, June 16 at 10:30 a. m. and 2.30 p. m., and once in four weeks.

Magnolia, Sunday, June 25 at 10:30 a. m. Also in evening and once in two weeks.

Belleville, Sunday, July 2 at 10:30 a. m. Also in afternoon or evening, as the brethren may arrange, and once in four weeks.

GEORGE HOWARD.

On the last Sunday in May (the 28th) at Crow Plains in the morning at 10:30 at Montfort, at Laird's Hall, at 3 p. m., and in the future every second Sunday at the same places and time until further notice. Also, at the Mills School-house on June 4 and every Sunday at 10:30 a.m. N. A. HITCHCOCK.

Sabbath school at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. ANSON BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

IOWA.

I will preach in the following places:

Manchester, August [illegible]

Monticello, August 9.

Stone school house, Au[illegible] 10.

Demar, August 11.

Clinton, August 11 and 12. P. W. HOUGH.

Brooklyn, March 19, and once in 2 weeks.

Hall's school house, March 25, and every 4 weeks.

Dover, 3 miles south of Belle Plain, April 2 and once in 4 weeks. C. W. PITSOR.

I will preach at West Point, Boylan's Grove, Butler Co., Iowa, at 11 o'clock a. m., commencing June 13, and once in two weeks until further notice. Will be at liberty the remaining time, and will attend to calls from other churches, or wherever my services may be desired. F. H. KENNY.

Religious services will be held in the Hickory Grove school-house, Ringgold county, the first Sunday in every month, at 11 o'clock.

Rose Hill school-house, every Sunday at 4 p. m.

JOHN SCARCE.

MINNESOTA.

Rose Creek, March 28th, and once in four weeks by myself or some other minister of Christ. Covenant meeting at two o'clock on each Saturday before the appointed Sunday.

W. J. BURSELL.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday, in each month.

At Fairview S. H., Little Dry wood, Vernon Co., on the second Sunday.

At the Washington S H four miles north of Nevada City, on the third Sunday.

At the Oak Grove S. H., two miles north of Hudson, Bates county, on the fourth Sunday of each month. W. W. CATE.

Preaching at Poplar Bluff, Butler Co., at 11 a.m. and 2 p. m., every other Sunday, at the A. C. Church.

Preaching at Allenville, Cape Co., at 11 a. m. and 2 p. m., every other Sunday, at the A. C. Church. ELD. N. H. YOUNG Pastor.

KANSAS.

N. S. Brian will preach at Ottumwa, Coffey co., Kan., Aug. 6, and the first Sunday in every alternate month from that date. D. Webster at the same place Sept. 3, and the first Sunday in every alternate month from that date.

D. Webster will preach at Centropolis, Franklin county, Kan., Aug. 20, and the third Sunday in every alternate month from that date. N. S. Brian at the same place, Sept. 17, and every third Sunday in each alternate month from that date.

H. H. Klock will preach at Arvonia, Osage co., Kan., Aug. 6, and at Plymouth, Osage co., Aug. 20.

NEW YORK.

Second Advent meetings are held every Sunday at Gallatin Hall, 422 Fulton street, Brooklyn, at 10.30 a. m., 3 p. m., and 7.30 p. m. Seats free. All are welcome.

The Christian Life.

Calm.

I stand upon the Mount of God
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.

But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand,
No storms, nor clouds, can rise.

Oh, this is life! O this is joy!
My God, to find thee so!
Thy face to see, thy voice to hear,
And all thy love to know.
—*Dr. H. Bonar.*

Knots.

There is this passage in holy writ, "A little child shall lead them." I am often reminded of it from my experience as a mother. The other day my little boy brought to me a long cord which I had given him for a plaything. He had twisted it until it was a mass of knots, defying any skill to extricate, yet he looked up with his innocent eyes, and said, "Make it straight, mamma!" I picked at it a little, then threw it by, saying, "Mamma can't, Georgie, too many knots." Had he brought it to me sooner, I might have made it right, but it was too late then, so I gave him a new one and he went away happy to draw his little wagon.

Then I thought—have you not in your lifetime been like Georgie? Once the life thread had many knots in it. It was a strange tangle of sins, failures, and mistakes; it looked as if it could not be made straight, but the Infinite Hand took it, and beneath that heavenly touch it is fair and smooth, ready for weaving into patterns that shall glow in the mansions of heaven. There are never too many knots for God to unravel. None need fear a denial when they bring the tangle of their lives to him. If my little one had brought the first knot to me, I could have easily smoothed it out. So if we would carry the first crossed thread to our dear Lord, we would be saved much perplexity. There are twists in the daily life of every one—christians as well as anybody else. The wife and mother finds them in her home, the business man in his store, the teacher in the school, the pastor in the study. Soon as we rise in the morning we may meet with one. Some other person may make it for us. A servant is fretful, a child is wilful, a valuable article has been spoiled, a plan for the day disappointed. It is very little after all, it hardly seems worth taking to the Lord; but if that one knot is not smoothed out, there will be another, and yet another, and at night there will be a miserable tangle of wrong thoughts, and words, and even deeds, which we shall have to present to him, for, after all, we must bring it to him at last, or be under condemnation. How true are these words of the hymn:

"Oh! what peace we often forfeit,
Oh! what needless pain we bear,
All because we do not carry
Everything to God in prayer."

We would do well to remember that nothing whatever which affects the comfort or spiritual growth of his children is a trifle in the eyes of our merciful and pitying Savior. He is touched with the feeling of our infirmities. If the little stones hurt our feet, he will as readily remove them as he will level the mountain in our way. We are told to cast our burden on the Lord. Jesus is the world's burden-bearer, and be the load little or great, if it is too much for us to bear, his strength shall be made perfect in our weakness.—*Mrs. L. F. B., in Words of Faith.*

The Shadow of a Great Rock.

In these hot days, when the shadow of an oak is so grateful to the weary traveler, how vividly may we realize the figure that represents our God as "the shadow of a great rock in a weary land." How hot, and dusty, and desolate seems the way to many a pilgrim of God. The company that started with him has fallen by the wayside or sleeps in death. His way is no longer beguiled by song and made pleasant by earthly hope. Life has lost some of its relishing delights; for it is no longer dewy morning. Let him seek the shelter of the great rock. Its cool shadow will cover him from the burning heats, and in its pleasant cover he waits the starry evening without fear.

How far short of our need is every other shelter. The sun beats through all human contrivances, and the weary land affords no protection. We shall faint and fall unless the Rock shelters us. Sooner or later to each of us must come the overpowering heat, beating down on a treeless desert, and in that hour we shall want the shadow of the Great Rock. The streams are murmuring at your young feet, and the air is full of balm and alive with joyful harmonies; but the way leads out into the desert. Age, pain, weariness, the end, are coming to you also, and you will need the blessed shelter of the Rock.

Take account of this certain need, and march toward the great shelter that looms up like a pyramid among the sands that seem so far off and are yet so near.

O, fainting heart, the Rock is near, and it is great. He who has led you hither, because this way leads home, has provided for this weary and burning hour. He chose no tree that might be leafless, no human planting of grove and garden that might be wasted ere you come. He has made shelter sure by placing himself across your weary pathway. The blessed Rock that beckons you to security has sheltered millions in these burning wastes, and it will surely shelter you until the weary land is behind you.—*The Methodist.*

A Present Christ.

The family circle had been sometime quiet, as the shadows deepened. By-and-by a sweet voice stirred the silence, and we heard the tender strains of that touching little hymn—"When Jesus comes." It had a certain pathos in it for us all. Over the last stanza sung the singer lingered as if each word had peculiar comfort:

"He'll know the way is dreary,
When Jesus comes;
He'll know the feet grew weary,
When Jesus comes!"

None spoke, for a little, when the singing ceased. Presently, out of the corner where the home-heart sits, this comment came:

"I would rather believe that he knows all about my ways and my weariness now. I want to feel that Jesus is not one afar off, to come and to bless in some happy future, but a companion for every day, a friend in every need, a very present help in time of trouble."

"And you do not like the song then?" another asked.

"It is very sweet," said the home-heart, softly; "very sweet, and I do like it. It is only that I question its sentiment, or perhaps I should say its philosophy."

"But is Christ always so near to you? Does he never seem far off, and do you never feel that the way is dreary and the feet tired without his knowing?"

"Oh, yes!" and she sighed as she made reply. "We have doubts, all of us. We doubt the most when we are most tried and most heart-sick. But doubt and darkness are temporary. It would be folly long to give up faith. And when I sing I like best to sing of the Comforter who came when Christ ascended to the Father—the very Spirit of Christ dwelling with and abiding in us."

"But there may be songs of comfort," said the singer's voice; "even David sang songs in the night. I have a fancy that the surest way out of the dark is by a path of song. The way is dreary, now, to some of us. It seems to me that many must find it so all along. Perhaps they have too little faith in a present Christ; but if they can hold on surely to their faith in a Christ to come, even that will bless them and make them glad. That which we long for, hope for, and pray for will surely come."

The Teaching of Sorrow.

Great sorrow is often needed to develop a good teacher. When the oil wells in Pennsylvania dry up, the owners sink great torpedoes of nitro-glycerine down into them, a thousand or fifteen hundred feet to the bottom, and there explode them, rending and crushing the rock on every side, not unfrequently opening pent-up fountains of oil, which change the worthless hole into a richly-producing well again.

So the christian teacher sometimes seems to dry up. Though a fountain of truth may be hidden in his heart, it is of no value until it is broken open by some sharp providence, until God lets down into that heart some great sorrow, crushing it and setting free the richness of its truth and goodness. Then with what fullness, tenderness, persuasiveness, and power does the christian teacher give forth the truth to his scholars.—*Sel.*

Selected.

The Quaker's Hat.

The first occasion on which the Quaker's hat came publicly and officially into trouble was at the Launceston Assizes in the year 1656, before no less a personage than Chief Justice Glynn. "When we were brought into the court," says Fox, "we stood a pretty while with our hats on, and all was quiet, and I was moved to say, "Peace be amongst you!" 'Why do you not put your hats off?' said the judge to us. We said nothing. 'Put off your hats,' said the judge again. Still we said nothing. Then the judge said, 'The court commands you to put off your hats.'" George Fox, with amazing simplicity, asked for some Scriptural instance of any magistrate commanding prisoners to put off their hats. He next asked to be shown "either printed or written, any law of England that did command such a thing." Then the judge grew very angry, and said, "I do not carry my law books on my back." "But," said Fox, "tell me where it is printed in any statute book, that I may read it." The Chief Justice cried out, "Prevaricator!" and ordered the Quakers to be taken away.

When he was brought before him again, the Chief Justice asked Fox whether hats were mentioned at all in the Bible? "Yes," said the Quaker, "in the third Daniel, where thou mayst read that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with their coats, their hose, and their hats on!" Here was a proof that even a heathen king allowed men to wear hats in his presence. "This plain instance," says Fox, "stopped him, so he cried again, 'Take them away, gaoler;' accordingly we were taken away and thrust in among the thieves, where we were kept a great while."

After nine weeks' imprisonment "for nothing but about their hats," as the Chief Justice told them, they were again brought before him, grimly wearing the offending head-gear. "Take off their hats," said the judge to the gaoler; "which he did," says Fox, "and gave them unto us; and we put them on again. Then the judge began to make a great speech, how he represented the Lord Protector's person, and that he had made him Lord Chief Justice of England." The Quakers were incorrigible. They were sent back to prison, but not really so much for the wearing of their hats as for the suspicion that they were royalist emissaries affecting religious singularity in order to win their way among the extreme Puritans.—*London Review.*

Sleep-Walking.

A case is related of an English clergyman who used to get up in the night, light his candle, write sermons, correct interlineations, and retire to bed again; being all the time asleep.

The Archbishop of Bordeaux mentions a similar case of a student, who got up to compose a sermon while asleep, who wrote it correctly, and read it over from one end to the other, or at least appeared to read it, made corrections in it, scratched out lines, and substituted others, put in its place a word which had been omitted, composed music, wrote it accurately down, and performed other things equally surprising.

Dr. Gall notices a miller who was in the habit of getting up every night and attending to his usual avocations at the mill, then returning to bed; on awaking in the morning, he recollected nothing of what passed during the night.

Martinet speaks of a saddler who was accustomed to rise in the night and work at his trade; and Dr. Pritchard of a farmer who got out of bed, dressed himself, saddled his horse, and rode to market, being all the while asleep.

Dr. Blacklock, on one occasion, rose from his bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them, and afterward entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done. It is a singular but well authenticated fact, that in the disastrous retreat of Sir John Moore, many of the soldiers fell asleep, yet continued to march along with their comrades.

Thessalonica.

Salonica, the city where a Musselman mob recently murdered the German and French consols, is the Thessalonica of ancient history and of the New Testament. It is the same place where Paul preached and planted a christian church. In 315 before Christ the ancient name Therma was changed by Cassander to Thessalonica, in honor of his wife, the daughter of Philip. Its subsequent history has been notable. Xerxes rested his army here. Under the Roman empire it was the capital of the Illyrian provinces. Cicero took refuge here during his exile. It was captured by the Saracens in 904, when the population amounted to 220,000. The Normans from Sicily took it in 1185. It was held during the first half of the thirteenth century by Boniface, of Montferrat, and afterward by the Venetians. It fell into the hands of the Turks in 1430. It is at the present day the second city in European Turkey, and has a large population and an extensive commerce. The recent outrage perpetrated by Mohammedan fanaticism may help, in connection with Herzegovinian war, to hasten the dismemberment of European Turkey, and to drive the Turks out of Europe altogether.—*N. O. Chr. Adv.*

Evening Damps.

One more fruitful cause of disease remains to be noted, and that is, excessive diurnal changes of temperature. The range of the thermometer from noonday to morning or evening is not only greater in the country, but the heavy dews consequent upon this render the changes more perceptible and less easily resisted by the human system. During the day the heat is felt more severely than in the city, where shelter during exercise is obtainable for most of the day, and when evening comes on, with its cool breezes, incautious persons expose themselves with little or no additional clothing. They came into the country to be comfortable, they say, and they ride or sit in the open air till thoroughly cooled if not slightly chilled. At the same hour the next day they are again chilled, and so on until intermittent fever or some one of its kindred diseases, so cordially invited, steps in and takes full possession. We by no means repudiate the malarial origin of these diseases, but we do say that such a course of conduct strongly predisposes the system to the influence of that dread unknown destroyer.

Such checks of perspiration are also frequent causes of intestinal diseases—more frequent than any other, as is notoriously seen in the greater prevalence of dysentery and kindred disorders when the contrast between the temperature of night and day is most marked.—*Dr. Searle.*

Hints to Tattlers.

The heights and recesses of Mt. Taurus are said to be much infested with eagles, who are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise (Isa. 38: 14), and particularly so while they are flying. The sound of their voices arouses the eagles, who spring up at a signal, and often make the talkative travelers pay dearly for their impudent chattering. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care before venturing on the wing to arm themselves each with a stone large enough to fill the cavity of their mouths, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger.

Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, and to bridle thy tongue by watchfulness and prayer, that thou mayest say say with the Psalmist, "I said, I will take heed to my way, that I sin not with my tongue."

Do not be Afraid of the Bible.

Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding. Tribes may perish, priests may die, altars may crumble into ruin, but this blessed Book advances at a pace that never ceases; and if it ever retreats it is to cover its retreat with a greater glory than its advance. This Book, inspired by the Spirit of God, climbs steep hills and crosses broad rivers. It is found under the sailor's pillow; in the soldier's knapsack; and it soars with a wing that is not cumbered by polar snow, or relaxed under equatorial suns. It carries with it an earnest of its ultimate and everlasting victory. And this Book tells us what the real disease of man is. It lays its fingers on the very spot, and it tells us the blessed truth that there is no chance or accident; that all is settled and perfectly arranged, and even that ripple of sorrow that sometimes comes to the sensitive heart, as you will find, if you trace it backward, came from no earthspring to fret us, but from the fountain of living waters to strengthen, cheer, and encourage us.

Our Young Folks.

Harry and the Butterfly.

A butterfly flew through a garden gay;
Just kissed a flower then off, and away;
A handsomer fellow never was seen,
With his jacket of crimson and gold and green.

Three children sat on the doorsteps near,
And watched his flight now there, now here;
When sudenly Harry rushed off from his seat,
And presently butterfly lay at his feet.

A moment ago he was flying aloft,
In the summer's air so warm and so soft;
A moment ago, all radiant and bright,
He seemed like a creature of air and of light.

Alas! for the hand that had dealt such a blow;
Alas! for the eye that had guided it so;
Alas! for so thoughtless, so careless a heart,
That ever could wantonly act such a part.
—*Sel.*

True Story of a Horse.

One bitter cold morning, last winter, as I was standing with my little Charley at the front parlor window, I saw a quiet old horse coming down the street drawing a light wagon and driven by a neatly dressed young man. They came on until they were just in front of our house, when the horse stopped, backed the wagon up the curb-stone, and refused to go any further. The young man tried to urge the horse but the horse would not go; then he sat down and waited patiently, speaking kindly; then he jumped out, pulled off his gloves, and patted the horse and rubbed him, and took hold of his bridle to lead him. It was of no use; so he got up on the seat again, and hit him with the whip, saying:

"Get up!" as loud as he could.

But he could not force the horse to move, so he got out and rubbed and patted him again, whistling and swinging his arms to keep himself warm; for the air was very keen and sharp.

At last, after a long struggle; when he found the horse would not go an inch for him, he called a man who came hurrying down to see what he could do.

Together they worked—first coaxing, then whipping, again and again, but all to no purpose; for the poor animal would not go one step.

At last I became very restless at the sight of so much useless beating, and said to my little boy: "Charley, go down to the cook and tell her mamma wants her to give you a lump of sugar as large as your hand."

"And what shall I do with it, mamma?" said he.

"Take it out to the man, and ask him to give it to the horse," was the reply.

Charley was pleased with the errand, and going quickly to the cook he got the sugar and carried it out.

"Mister, mister!" I heard him say, "here is some sugar to sweeten that old horse and make him go; give it to him."

"My old horse is sweet as honey now," said the man laughing. But he took the sugar and gave it to the poor animal, who was so pleased with it that he rolled it over and over on his tongue and licked his mouth, and seemed to enjoy it greatly.

When the man had waited until he had finished it they got into the wagon, pulled the reins, and said, "Get up;" and the pleased horse "got up" and went on.

Charley came in shivering, but delighted. "If I were that man," said he, "I would always carry a lump of sugar in my pocket when I had to drive that horse on a cold morning. And now," continued he, "I would like a lump myself." And he got it.—*Nursery.*

Little Strings.

You may have amused yourself with a face made of gutta-percha; pinching it one way, and pulling another, and remarking what different expressions it will assume. When you left off pulling it, it returned to the same face it was before.

Now your faces are softer than gutta-percha, and they are full of little strings called muscles; and these muscles pull them one way or another, just according to your feelings. You feel sad; the little muscles pull your face into a doleful expression. We can tell, by looking at you, how you feel. Or, you feel merry; then the muscles pull your face into smiles and dimples.

But often there are wicked passions at work at the strings. Anger pulls, and oh, what a disagreeable look the face puts on in a minute! Pride pulls the strings, or vanity, or discontent, or deceit; and each brings its own expression over the face.

The worst of it is that when these passions pull very often, the face does not return to what it was before, but the muscles harden and retain that ugly expression. By indulging in evil passions people may work their faces up into such awful faces, that sometimes when you meet a man in the street you can tell, just by looking at his face, what his character is. A face that was very lovely when it was that of a child, has had the passion of anger pulling at it so often that it always wears a sullen, cross, dissatisfied look.

Now, dear readers, do you want to have pleasant faces that every one will love to look at? Then don't let the ugly passions get hold of the strings. Put them into the hands of love and charity and good-will and truth and honesty, and then they will be beautiful faces.

I have seen faces without a single handsome feature, that were sweeter to look at than the most perfect features that were ever formed. And why? It is the expression. And what makes the expression? O, it all depends upon whether the bad passions or the lovely graces get hold of the little strings.—*Sunshine.*

Animal Language.

Some animals live in society, others travel in flocks. In such aggregations there is plainly developed a sort of language adapted for establishing concert of action among the individuals. In building their lodges, how could beavers make a regular division of labor, and so perfectly co-ordinate their work, if they were unable to understand one another? The marmot, acting as a sentinel, could not warn its fellows of the approach of danger, if it did not possess the power of giving a signal, the meaning of which they understood. When swallows are about to migrate, some of them appear to be concerned about the performance of their periodical voyage some time before the rest; they flock together and utter their call; they flit hither and thither to summon individuals who, in their folly, take no note of the temperature. Is it not plain that these know how to say, "It is time to be gone?"

But in all probability the language of animals gives expression only to very simple impressions and ideas. But, inasmuch as we do not understand it, we cannot define either its extent or its true character. Some persons have the power of imitating the calls and songs of birds; and birds, in turn, repeat human language, without, however, understanding its sense; it is only very rarely that we can recognize in the phrase uttered by the inhabitants of a cage the expression of a desire. Man and dog, close friends though they are, understand one another only by means of a sort of pantomime. Eventually the dog understands some of the words spoken by his master, and the man understands some of the vocal expressions of his trusty friend; and this is the highest result of long association. It appears as though, by a supreme will, an insurmountable obstacle had been opposed to all close communication between man and animals.—*Emile Blanchard, in Popular Science Monthly for August.*

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God Bless Our Home.

God bless our home and make it thine;
Illumine it with light divine;
May grace, more cheering than the flowers,
Refresh these precious souls of ours.

Prepare the heart, uprooting sin,
And plant thy graces deep within—
The only rose without a thorn—
May these our inmost soul adorn.

Then are the parents, ruling all,
As fruitful vines beside the wall;
The children round the board are seen
Like olive plants of fairest green.

Where buds and flowers of verdant bloom
Diffuse their sweetness and perfume;
Where unity and true delight,
And friendship reign, and never blight.

There parents with their children meet
Around the sacred altar sweet,
And give themselves and all their ways
To God in prayer and hymns of praise.

God bless our home, and still supply
It with thy bounties from on high;
May all abide in peace and love,
Till thou dost come from heaven above.
—*A. S. R., in Golden Censor.*

The Second Coming of Our Lord.

We are surprised to learn that from the days of Joshua until the times of Nehemiah, the Feast of Tabernacles was not observed by the children of Israel (Neh. 8: 17). This fact seems at first glance to be inexplicable when we remember that the feast so long neglected was specially typical of millennial glory and gladness, and that it was celebrated amid all the accompaniments and tokens of national rejoicing (Lev. 23:40). It is strange, therefore, that when established in their land, the festival which at once reminded them of their wanderings in the wilderness, and looked forward to the rest and victory awaiting them at the close of their troubled history, should have dropped out of the notice of God's people for a thousand years.

But their settlement in the land may account for the singular indifference they manifested to the most joyous of all their feasts. Alas! they became contented with their worldly prosperity, proud of their success, and wedded to that which was seen and temporal. They did not care to recall the wearisome journeys of their fathers across the trackless desert, nor to anticipate the spiritual blessings promised in the future under the personal reign of their Messiah.

As the crowning festival of the year admonished them that, like those who had gone before them, they were still strangers and pilgrims on the earth, and was evermore saying, "Arise ye, and depart, for this is not your rest, because it is polluted" (Micah 2: 10); they sought to hush its voice by banishing it entirely from their thoughts.

Something like this is seen now in the Christian Church. For three hundred years after the crucifixion of our Lord, the promise of his return was the cherished faith of his disciples, and all the records of those years, ecclesiastical and secular, conclusively prove that believers stood on the tip-toe of expectation, "looking for that blessed hope," animated to it by the most heroic efforts, armed with it by the most unflinching courage, strengthened by it for the most arduous toils, sustained by it in the most painful trials.

But when they were established in the land, and taken under the sheltering wing of the state, that blessed hope gradually faded from their vision, and turned their attention to the fruitless task of attempting to improve the world, from which they ought to have measured their separation by the exact measure of their Savior's separation (John 17: 16). Then they did not love to remember the terrible journey of their fathers through fiery persecutions, nor to confess amid their fancied triumphs the need of Christ's personal coming to put an end to the groans and travailing pains of the whole creation; and so their Feast of Tabernacles fell into disuse.

But even though the virgins slumber, it still remains true that the Bridegroom cometh, and it still remains true that this coming glances out like a beam of glory from one verse in every 25 of the New Testament, and it still remains true that with this coming the Holy Spirit always associates the word "hope," as it belongs to christian experience.

The Scriptures never hint that the Bride will reign on the earth without the Bridegroom, and who could desire such a thing? Dear as the Church is to our hearts, she is not so near as Jesus himself, and it is certainly a sad revelation when she shows that she wishes and expects and strives to sway the scepter of power among the nations, apart from the visible appearing of her Lord. Many need to be reminded that loyalty to the church does not necessarily include loyalty to Christ.

Neither he nor the Spirit of God in the inspired apostles makes the slightest allusion to the progress of the church as the proper object to fix our attention, but constantly is the personal coming of the Lord held forth to cheer us amid discouragements, to comfort us amid sorrows, to nerve us to fidelity. When he was taking leave of his disciples, what did he say to sustain their sinking hearts? That they would achieve brilliant success in preaching? Nay, but, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 3).

When he warned them against the terrible danger of conformity to the ways of the world, what did he say? That they would thus arrest the prosperity of the cause which they were called to advocate? Nay, "But and if that evil servant shall say in his heart My Lord delayeth his coming—the lord of that servant shall come in a day when he looketh not for him" (Matt. 24: 48, 50).

When he put them on their guard against the encroachments of spiritual slumber, and sought to arouse them to unflagging wakefulness, what did he say? That only by incessant vigilance they could convert the nations? Nay, but, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25: 13).

When he promised the power of the Holy Spirit coming upon them and made them his witnesses unto the uttermost part of the earth, what did he say to stimulate them to a faithful discharge of their high commission—that the uttermost part of the earth would believe their testimony? Nay, but he sent two men in white apparel to tell them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11). "And they worshipped him, and returned to Jerusalem with great joy" (Luke 24: 52).

Thus it is through the entire New Testament, flashing out from almost every page, "whereunto," says the Holy Spirit, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. 1: 19).

It urges dilligence in the Master's service (Luke 19:13).

It bids us to be on the alert for his appearing (Luke 12:35, 40).

It is presented in the word as the time of reckoning (Mark 25:19).

It shames the man who is ashamed of Jesus (Mark 8:38).

It utters a solemn warning against worldliness (Matt. 16:26, 27).

It appeals to us to pray, and watch, and work (Mark 13:32-37).

It is a mighty argument for repentance and conversion (Acts 3:19-21).

It is the one event which believers are to wait (1 Thess. 1:10).

It is the happy meeting time between the saints (1 Thess. 2:19).

It stablishes the heart unblamable in holiness (1 Thess. 3: 13).

It sweetly comforts us concerning our dead (1 Thess. 4:13-18).

It presses upon us the need of entire practical sanctification (1 Thess. 5:23).

It is the day when Jesus shall be admired in believers (2 Thess. 1:10).

It tells us of our gathering together unto him (2 Thess. 2:1).

It leads us to manifest something of the patience of Christ (2 Thess. 3: 5).

It exerts a purifying power upon the christian (1 John 3:2, 3).

It makes active our desire to abide in Christ (1 John 2:28).

It shows us that the severe trial of our faith is precious (1 Pet. 1: 7).

It keeps us mindful of our heavenly citizenship (Phil. 3: 20, 21).

It lifts us above the earth that is doomed (2 Pet. 3:3–14).

It holds out a glorious reward to those who love it (2 Tim. 4:7, 8).

It rests like a diadem upon true christian experience (1 Cor. 1: 4-8).

It crowns the grace that saves and teaches (Tit. 2: 11-13).

It encourages to steadfast perseverance (Rev. 2: 25).

"Behold, I come quickly" (Rev. 22: 7).

"Behold, I come quickly" (Rev. 22: 12).

"Surely, I come quickly. Amen; Even so, come, Lord Jesus" (Rev. 22. 20).—*J. H. Brookes, D.D.*

We are all sooner or later to know just what it means to be out in the storm and sea of death. In that hour just one thing will float us. There is just one thing to drift us out of danger—the cross of Christ—and we must lash ourselves to it. In the fullest, closest union, we must be joined to Christ.

My Belief.

P. ALLING.

I believe the two-horned beast of Rev. 13 and the scarlet beast of Rev. 17 each represent one and the same power, and that this power is the same as the ten-horned beast of Dan. 7 at and just prior to its destruction, viz: the last form of the Roman kingdom, as it now exists and as it has existed since the first Napoleon.

I believe the ten-horned beast of Rev. 13: 1-10 represents papal Rome during the 1260 years of its warfare upon the church, at the end of which time, the "killing by the sword and carrying into captivity" of verse 10 was accomplished by Napoleon I., at or near the close of the last century.

I believe the beast noted in verses 4, 10, 12, 14, as being "healed of his deadly wound," "of living again" during the existence of the two-horned beast, is papal Rome restored, and that this restoration was by virtue of the treaties of the European allies held in Paris and Vienna in 1813-14-15, and that this restored beast is the same as the harlot woman of chapter 17, which at that time, and by virtue of the laws then enacted in her favor, took her seat upon the scarlet beast as "Great Babylon, the mother of harlots."

I belive the "image beast, which the two-horned beast causes the dwellers upon earth to make to the beast "that had the wound by the sword and did live," has had its fulfillment in the anti-papal ecclesiastical organizations of the world, growing out of the acts of those treaties and of subsequent ones; and may embrace not only national ecclesiastical organisms, but all others, which, like the papacy, receive their life from the beastly governments instead of God.

I believe this image beast represents the same thing as that of the harlot daughters of chap. 17. Hence, the two-horned beast, the papal restored beast, and the image beast, are three distinct, separate existing powers of the day, and are no more to be jumbled together in the present or past ages of the world into one papal power, as is done by many writers, than are the sun, moon, and stars to be reduced to one luminary. Till this distinction is observed, no correct progress can be attained of the true meaning of these symbols.

I believe the body of this scarlet beast is made up of, and includes, the many waters or "people and multitudes and nations and tongues" of earth, upon which Great Babylon is represented as sitting; that "the names of blasphemy," of which this beast is full, are the names of those multitudes and nations, and go to make up the name of the two-horned beast, which is 666. This number I believe is mystical.

I believe the "seven heads" or mountains primarily represent the seven consecutive forms of Roman government, dating from its beginning, and extending down to the close of the last century; that when this revelation was given five of these forms were in the past; that the one then in existence, being imperial or dragonic, was the sixth, which was finally taken out of the way to make room for Paul's man of sin, or papal Rome; which of itself constituted the "seventh" during the whole of the 1260 years of its domination.

I believe when that period ended, as above noted, then the beast was not, all of its heads being in the past; and the body of the beast was in a broken or chaotic state, induced by the wars of Napoleon upon the nations of Europe. This was a transition period, introductory to the development of the eighth and last form.

As the allies did overthrow the first Napoleon, and afterwards restored the papacy and caused it "to live again" after it had been killed at the close of the 1260 period, and did restore order and make laws that caused a restoration of the broken body of this fourth beast or Roman kingdom that has governed it to the present time, I believe that those allies have been from that time to the present the eighth head.

This conclusion is sustained by these facts: In that alliance are united, directly or indirectly, all of the various forms of European governments, making the complete number of seven, all of whom were represented in the Vienna treaty, and united in the restoration of the papacy, and the order that has since prevailed in Europe, and exactly fulfils the prophecy of verse 10: "And the beast that was, and is not, he also is an eighth, and is of the seven [not the *seventh*, as is often quoted], and goes into perdition" (Bib. Un. trans). Thus we see how verse 9 is fulfilled: "The seven heads are seven mountains on which the woman sits." This was her position from 1814 till 1870, when the scarlet beast threw her off.

I don't believe that France alone, or Russia, or United Italy, nor England alone is, has, or can be, the antitype of the two-horned beast or scarlet beast, the eighth head, because neither of them, separately, have fulfilled these predictions, but they united with the other great powers of this alliance have accomplished the work at the right time, appointed by the God of Revelation.

In this form each nationality or form of government is preserved, together with their civil and religious institutions, peculiar to themselves, within prescribed national rights or limits, in many respects similar to the compact of the federal government of the United States of America; and when the rights of any of those nations are encroached upon by others; it is the duty of this alliance to interpose, as has been the case in several instances, in course of its existence by force of arms. The knotty questions now before them for solution are these: 1. Shall papal infallibility triumph over the civil rulers of earth? 2. What shall be done with the sick man—the Turkish empire? Shall Mohammedanism again perponderate as in its earlier years? Now in both these cases, they are at their wits' end, neither one, two, three or more of them can or dare move without the concurrence of all the other great powers. Is not this a fact patent to all, and is it not a confirmation of this application in the main?

When the dwellers upon earth see this beast ("the eighth") they are "to wonder." That the present is an age of wonders caused by the advance and rapid improvement of every department of human society, under the supervision and encouragement of these powers, none can deny; and we see the dwellers upon earth are doing just what the Revelator declared they would do at this time, viz, wondering.

All of these things have been wrought by the anti-catholic nations in the presence of the papal restored beast, agreeably to chapter 13. During all this advance, the papacy has stood aloof, and denounced them "as the work of the devil" (at least so said the predecessor of Pius IX.), and they were nearly all prohibited from the Papal States of Italy, till the fall of that power in A.D. 1870. Since then that dark spot has been illuminated by their introduction, to the great grief of the Holy Father.

Among other wonders of the age, has been inaugurated by these rulers the system of "International Expositions," held in the various States of Europe, and which has culminated in the one now in progress in our city of Philadelphia, the greatest of all, and said to be the most remarkable gathering of the nations of earth the world has ever witnessed. In this exhibition is seen a panoramic view of the results of that system of universal national unity under these allies began in 1814, as noted above, which is a fair index of the world as it now exists, and fills to the very letter these prophecies. Here are seen representatives from nearly every nation of earth, with their most prominent productions, each under the protection of their respective flag, with the "names" of their nation emblazoned thereon, in a common brotherhood, and, as says a writer in the New York *Evangelist*, of July 20 in an article headed "International Bread-Breaking:" "The kingdom has one unnoticed token of approach in the hospitalities—the table intimacies—which have grown out of the "International Exhibition." Breaking bread together, the world over, is a foundation of personal friendship. Sacred among the ancients was the person of even a stranger with whom salt had been eaten. Joint eating puts the life of the partakers together for the moment in the act of perpetuation and renovation. Life touches life around the dining-table."

Old Dr. Beecher, in his notable address in the first great Christian Alliance meeting held in London in 1848, in speaking of the advancement of the age, said, "they constituted the second coming of Christ in his glory." The Protestant church and the christian nations of earth all believe the promised millennial glory of the latter days will be introduced by national and ecclesiastical instrumentalities, and united and confirmed by the pouring out of God's Spirit upon them, in answer to their prayers and christian effort; that the full blaze of that glory will be manifest in a universal expansion of these improvements, so as to include not only all the nations of the world, but all the families of the earth, into one body of brotherly love.

I believe in this we see a fulfillment of the wonders and signs of the two-horned beast, by which the dwellers upon earth are being "led astray." I also believe in those national emblems floating over the various departments we see the "mark," that all must have in order to secure the right of traffic in these expositions, as also by land and by sea the world over! I likewise believe that in "the names" inscribed on those banners, we see the "names" of blasphemy of the scarlet beast, and the numbering of the names of the two-horned beast, all of which are parts of the powers symbolized. And still further I believe that in the various forms of government here represented, we see the complete number of "seven," which thus united, constitute this "eighth" and last form of human governments, as before noted. The worship of the beast and his image I believe is fulfilled in the devotion and adoration bestowed upon the governments of earth, both civil and ecclesiastical, as witnessed in the adoration at this time as well as in past years, by the devotees of these institutions. Certain it is that all their acts as well as the language used by the secular and the religious journals of the day are jubilant over their success, and if their words are an index of their hearts, they worship them more than they do the true God.

In this conglomerated mass is found all the oppression and vile goverments of earth with every form of idol worship, blended with every grade of apostate christianity, all united in a common brotherhood, praising the gods of wood and of stone, of iron and of clay, of brass, of silver, and of gold, just as did Belshazzar with a thousand of his lords in that impious feast on the night of his overthrow! If God was dishonored by that impious worship, is he not by this its antitype? The very object of this mighty gathering "of the ends of the earth" was to exhibit and extoll the excellencies and the glory of these inanimate substances of the Creator, molded and fashioned into every concievable shape by the art of man as objects for adoration and praise, and surely that end is attained! But where stands the boastful evangelical church in this relation? Its organ, the New York *Evangelist*, has answered. "By breaking bread" with them; hence she is an integral part thereof as much as were the concubines of Belshazzar a part of that feast.

Man's estimate and God's estimate of the excellency of civil and ecclesiastical dominion may be contrasted thus: Cicero said, "Our country is our mother." Augustine said, "No, our church is our mother." Others said, "Nay, our church and our country united is our mother," and went to work in their wisdom and consummated their unity and made for themselves just such a mother! But God in his wisdom saw her many centuries prior to her birth, and named her thus, "Mystery: Babylon the Great, the mother of harlots and abominations of the earth." He represented her as "drunken with the blood of the saints and the martyrs of Jesus, seated upon a scarlet beast, having in her hands a golden cup full of the abominations and filthiness of her fornication," of which the kings of the earth and the inhabitants thereof are made drunk. This being the true condition of the world, including the woman, her daughters, and the beast upon which she sits, of course they see things as they are not, and it is an easy matter for the devil to lead them astray, and cause them to worship these things, for he is the prince of this world in its present form, and all these powers are his subjects and do his will.

Since writing the above I have had much earnest prayer, under the promise of James 1: 5 for wisdom, that I might understand more perfectly the last verse of the 13th chapter. Last night I awoke from a sound sleep, when the following thoughts were suggested. If the fourth beast of the seventh chapter of Daniel and the seven-headed and ten-horned monster of Revelation each represent Rome down to its final destruction, so then, of course the "name" of this two-horned beast must also be Rome; and this wonderful "man" numbered 666 must of necessity be the man Romulus, whose abridged name this kingdom has ever borne! Is not this reasonable? It is to me.

I repeat that as the "many waters" upon which Great Babylon sat are interpreted to be "peoples, and multitudes, and nations, and tongues," and compose the body of this beast, this number 666, instead of being numerical letters of a significant name of a man as claimed by most writers, must of necessity represent the names of those nations thus included, and may also embrace the names of all other distinctive organisms, ecclesiastical or otherwise that derive their life and power from human governments.

Norwalk, Ohio.

Hobbies.

G. M. BUTTON.

There are too many of these in the church for the active life of its members, and the energetic advancement of its cause. Instead of being aids and arms, they are useless trumpery and abominable luggage.

They aim from the perversities of fallen natures, and the obtruseness of fallen intellects. They cause divisions, and hence are of the devil. They place a vain-glorious man at the head of a sect, instead of the man Christ Jesus. They interpret God's order and amount of divine truth. They bury part, and the rest sticks out hideous, corrupting, and powerless.

They are not all right, and are so various and contrary, that the greater part of them are wrong. They direct the channel of conflict, and instead of one massive phalanx on the front; the army from van to rear is distracted by envy, bickerings, and petty strifes, while the enemy ravages the country, and threatens to deluge the world with damnation and death.

Most of the test questions whether, of forms or of faith, are unscriptural and unreasonable. It is like cutting a man's head off, because he is too tall, or racking him because he is too short.

God can and has saved people without any ceremonies or doctrines; and will save some without any Bibles or beliefs. How sacrilegious then to say that our "needle's eye" is the only door to glory.

What God makes prominent we will heed: all else we will forever reject. If he says repent and believe—I will. If to be baptized—I will plunge. If to be pure—will do (not say) the best we (and his grace) can. Never tell how good and holy we are; Jesus did not. Father knows us; men will find us out. If he says to keep the Sabbath and the law—law it is. But nowadays it is adultery to be wedded to any (thing) save Jesus Christ our Lord.

If he says to wash feet, I am ready, but instead of this external, he seeks a contrite heart and a quiet spirit. If he says the wicked are not to be raised, believe it. But Christ gives life to Adam's dead. And a judgment is equally for the lawless and the just.

If he talks about the "age to come," preach it, but preach it aright. The nearest he mentions it, is the world to come. He commands us to preach the kingdom of God. The Lord God of Hosts will have nothing to do with child's play, when time is ended and he brings in the eternal ages.

If he says, preach time, amen to it. But he is to come very suddenly. Besides, the command and principle of watching clashes sharply with positive knowledge.

When will men let go of the infernal spawn of "isms" and "ologies," and take hold of the gospel plow? Get off from broomsticks and wooden-horses and get upon the plow, and drive it home, beam deep. Then the church will become terrible, and the world will bring forth fruit unto everlasting life.

Hobby-riders are like "quacks," disgusting to men of sense, and death to their charge. God forbid that we shall glory save in the cross or our Lord Jesus Christ.

And now a fulsome farewell to hobbies of every age, and of every color, and of every size. Amen!

Lindenwood, Ill.

Do More and Brag Less.

WM. SHELDON.

Froth and foam is not permanent. Sensation is not solidity. Look here. There is a vein of vanity indulged in by some ministers that is positively distressing to candid christians—this proclivity to indulge in much crowing. When they have done a little work in the vineyard of the Lord, they must parade it through the papers under pretense of telling what has been done, often painting the picture so as to convey an unreliable impression concerning the magnitude of the work, the real object being all the while to eulogize self, or crow over what "I" have done. Visit the place three months later, and it will be seen there has been too much crowing. The crowers often deal more in the sensational element, than in the unadulterated and uncompromising gospel of the kingdom. They want to produce a present sensation to have something to crow over, whether they do any permanent good, or not. Crowing will give them present notoriety, and they get into the habit of crowing with direct reference to securing notoriety. They do much less permanent good than the noiseless worker, but flood the land with shallow converts—their conversion either to Christ or truth being only a surface work—to backslide in a short time. We want more doing and less crowing. Do your work thoroughly—instruct, as well as excite—making them understand the word of the kingdom.

Brodhead, Wis.

Saving vs. Sorting.

O. R. L. C.

"For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3: 17).

Jesus made no effort to show how much better one man was than another. He loved Lazarus, Martha, and Mary, and John was "the disciple whom Jesus loved." Yet how freely all who were so disposed gathered about him—one company, though representing all grades of development, from Judas clear through to John. Any one could come as near as he was inclined, and stay as long as he wished; his presence did not embarrass the Master whose religion is not one of caste, and does not cause a man to say, "Stand away, I am holier than thou." It does not rub off by contact, nor fade out by dilution. God's truth, and Spirit, and love are a well-spring in the heart; the more it yields the greater its capacity to yield. Your safety is not from Jesus around you, but from Jesus "in you." Thus furnished, you do not absorb darkness, but your light shines and dissipates the darkness, and makes your associates better than they make you worse.

Too many christians are inclined to turn monk, and exclude themselves from those who most need their influence. Some are magisterial—would make the line between saint and sinner very exact and distinct, and bring doom on the unworthy. They think more of the purity of the crop than of the crop itself. To be consistent they should stay in Jerusalem, and even in the walls of the sanctuary, for if they had their way a very small space would hold them all. They anticipate bringing over into this age the work of the next. The Master says, "Let both grow together." "The harvest is the separating time. "Sow good seed" "into all the world." "Let whosoever will come;" draw in, not drive out; gather, not repel. Let your words and works bless all, as God does his rain. None are too bad to be made better, none too good to be useful to others. The best way to get good is to do good.

Hudsonville, Mich.

Work while the Day Lasts.

S. P. WHITNEY.

We are living in the midst of a busy world of nature. The little acorn which drops from the giant oak, works up through the soil and leaves—growing, spreading, expanding—until, like its parent oak, its mighty arms catch the breezes of heaven. And still it works, pumping water up its mighty trunk and forcing it throughout every limb, and branch, and leaf, breathing air through its leafy lungs and making food for the little squirrel. It never ceases its work until after the course of nature it sickens and dies.

And thus it is with every herb of the field. They work the sunshine, and the dew-drops, and the rain-shower, and the ingredients of the soil into food for man and beast. We see the same disposition to work manifested among the animal creation, from the little ant to the giant elephant—all work while the day lasts.

Should man be an exception, an idler in the midst of a busy world? No! We must work physically, intellectually, and religiously. "Whatsoever thy hand findeth to do, do it with thy might." "Go, work to-day in my vineyard." "Work out your own salvation with fear and trembling." Jesus worked, "My Father worketh hitherto and I work." Brother, work! Sister, work! Idler, go to work! The night is coming. In the grave there is no work. The judge standeth at the door.

Oh, ye who are called to sow the gospel seed, work! "The fields are white already to harvest." Sinners are going to destruction. "The day of the Lord is at hand." Evil men and seducers are working. Devils are working Work! work! work!

Shamblings Mills, W. Va.

Whosoever hath Christ cannot be poor; whosoever wants him, can not be rich.—*Rutherford.*

Advent Christian Times.

FRANK BURR, - - - EDITOR.

All matter for publication in THE TIMES, *whether articles, letters, obituaries, or appointments, should be directed to*

EDITOR,
ADVENT CHRISTIAN TIMES,
91 S. Green St., Chicago, Ill.

CHICAGO, WEDNESDAY, AUG. 16, 1876.

THE . . TIMES will be sent to new sul [illegible] .e months on trial for 50 [illegible]

[illegible] V. PITSOR, of Brooklyn, Iowa, has removed to Belle Plaine, Iowa. Eld. M. Chandler supplies at Brooklyn.

THE *Token of Truth* having suspended publication, we are requested to state that *Union in Christ* will fill out its unfulfilled subscription list.

SOME have expressed their desire to have us attend the campmeeting in West Irving, Iowa. We may do so but cannot decide to so appoint at present.

WE expect to visit the brethren in Auburn, Ill., where Eld. A. S. Calkins resides, and preach on Sunday, August 20th, if the Lord will. There will be a covenant meeting of the church on Saturday afternoon, the 19th.

ELD. D. MATHEWSON, of San Francisco, Cal., writes us as follows: We gain some. Our conference was a success. A number have started since to serve the Lord, and Bro. Carpenter is much encouraged, thank the Lord! I baptized one on the 16th. Our health is good.

BRO. Dwight L. Moody is expected in Chicago in October to hold meetings for the spread of the gospel. We are informed that it is about decided to erect a tabernacle on purpose for the meetings. We will inform our readers of the progress of the movement as fast as we learn the particulars. We hope to be able to attend the meetings and report them in our paper.

THIS number closes the present volume. It is a double number, and there was no issue of Aug. 9. We have been making some changes in our office help, and shall start in our new volume good and strong. We have secured the services of Bro. B. W. Holmes, of Chicago, as clerk and compositor, and the arrangement will, we are confident, be a good one for the paper in every respect. It will relieve the editor from business care and give the office much needed help.

ELD. T. M. PREBLE, of Hyde Park, Mass., writes us that he contemplates visiting Illinois and Wisconsin this fall, and he could remain and preach a few weeks if any of the churches would like to have him labor with them. He will be in the vicinity of Rockford, Ill., and Boscobel, Wis. We think his labors would be very acceptable among the brethren, as he is a man of experience and ability. We advise the brethren in these localities to make arrangements to secure his labors as much as possible among them while he remains, and to prolong his stay west if possible. Letters to him may be directed as above, or to this office.

GIVEN UP.

We have given up our intended trip east this season. Our time for the trip was so limited, the expense so much, and the calls for labor in the west so many that we have decided to spend our time and strength here in the places where the calls for help are so urgent. We had calculated to spend some five weeks east this season, visiting the Centennial and the Camp meetings at Springfield, and Alton Bay, but in consequence of western calls to labor we reduced our calculation of time to two weeks, and now as other calls come in we relinquish our eastern trip entirely. We do not regret to give it up, for it would have been laborious and exhausting to us, and our heart to labor is yet with the western people. Our principal object in visiting the campmeetings was to see to the interests of the paper in the east, and to confer with eastern friends concerning means to prosper our work, but the interests of the western churches and meetings are paramount with us. Hence, our change of arrangements and appointments.

NORWALK, OHIO.

We visited this place August 4th, and remained over Lord's day. We attended two services on Saturday, three on Sunday, and one on Monday evening, besides calling on as many of the friends as possible. It was a time of refreshing and joy to us all. The Lord blessed our hearts, gave the word and Spirit richly, and we were all strengthened. The church in Norwalk are passing through some severe trials at present, but by a patient waiting on the Lord, we think they will be preserved, although tried like gold in the fire.

We met with a cordial reception among the people by christians of all denominations, and it was our privilege to lead a meeting of the Young Men's Christian Association on Sunday at 3 p. m. This Association has done much good in Norwalk, and we we were right glad to meet and greet its members again and rejoice with them in the "blessed hope" and the "labor of love" in gospel work.

We were strongly urged by the A. C. Church, as also by many christians of other denominations to return and labor again among that people as a resident gospel minister. There is no work so congenial to our heart as that of a gospel minister, and no locality perhaps where we would more rejoice to live than Norwalk while we wait the coming of Jesus, but the providence of God must direct.

ELD. O. R. L. CROZIER, of Hudsonville, Mich., near Grand Rapids, writes us of the conditions of the cause and its needs briefly as follows:

> Probably we Age to Come folks are supposed to hold the ground in this part of Michigan. We hold it very imperfectly. The great Advent message does not command the attention as it aught. This is partly owing to the inconsistency of some who claim to represent it, and by an arbitrary and fanatical course they have driven from its support and co-operation a large majority of those who otherwise would work with it. Those of us who disapprove their course are not inclined to make a new party; we prefer to reduce the number of parties already in existence, believing that they exist without sufficient cause. I know of no good reason why all who understand and "love the appearing" should not be one in the very strongest sympathy, fellowship and co-operation, and hence, believe it to be a solemn duty to discountenance the spirit and work of schism. I hope the time may come before long when a suitable effort can be made at Grand Rapids for Liberal Adventism. Yours, "endeavoring to keep the unity of the spirit in the bond of peace."

The sentiment of the above is that of the New Testament and of all true followers of Jesus. We do not believe in arbitrary control by human beings in things pertaining to christian doctrine or christian action, but we do most thoroughly believe in christian system, christian co-operation, and christian fellowship. If one-half the effort was made to unite christians that is now made to create parties there would be less cause for Satan to rejoice. But they who possess our spirit will be very apt to unite, and without unity of spirit all other ties are quickly broken.

THE COMING OF OUR LORD.

This title was the topic of remark in the noon day prayer meeting held in Lower Farwell Hall, in Chicago, on Tuesday, August 1st. The leader was Rev. Mr. Paynter, a Presbyterian clergyman of this city.

He made the following points in his opening address: first, our Lord will return to earth; second, he does not return at death; third, the early church lived in expectancy of it; fourth, it is the hope of the church. He said that the church were to look for it, wait for it, and love it. He read strong and positive Scriptures on these points.

But his closing remarks took the salt all out of the dish. He said that the immortal souls of the dead now in glory, were in the same condition of feeling with saints on earth; they are also looking for, waiting, and loving the coming of the time when they should be united to their bodies again. He had closed his Bible, and did not read any Scripture for this, but he said he had two children in glory, and he was waiting the coming of the Lord, to be joined with them again. We thought, if he died and went to glory would it not be as well as if the Lord came?

There was no particular zeal among the audience when the leader took his seat, but after a few prayers several spoke upon the topic. One said that the coming of the Lord was a glorious thought, but did not tell why. A second said that then those fallen asleep in Christ would be awaked out of death. He believed that the dead were asleep and unconscious. He read 1 Thess. 4: 13, 18, upon the point.

A third spoke of Christ's coming to occupy the throne of David, and read Ezek. 21: 25, 27 and Isa. 9: 6, 7 as applicable.?

Then a gentleman arose and related how he became converted to regard the doctrine of Christ's coming as a practical one. He said that just before Bro. Moody went to England the last time, he spent a long evening arguing with him upon the doctrine, as not having a practical bearing upon the heart. But Bro. Moody insisted that it was practical, and they separated without either one yielding his convictions. Afterwards, in reading Scripture, the speaker said he came across two passages that convinced him that the doctrine had a practical and salutary effect upon both saint and sinner, and those were 1 John 3: 3 and Acts 3: 19, 20. But he thought it was strange that so glorious a doctrine should be so largely mixed up with heresy among those who advocate it. Those heresies were, soul sleeping, time setting, and annihilation.

The leader of the meeting assured him and all of us, that the great mass of those who preached our Lord's return did not hold those heresies. We think he is not very well posted. However, we are rejoiced to know that the doctrine is kept before the people, even if it is robbed of its glory by claiming that all the righteous dead are now in heaven.

Two things we know; first, no one who preaches dead saints to glory can by any means make sharply and effectually prominent the doctrine of the second advent; second, take out of the world those preaching the speedy appearance of Jesus in judgment, and yet who hold to soul sleeping, as it is called, and the world would almost forget the doctrine, so few would be the remnant of those who preach it or speak of it.

We are glad the doctrine of the second advent has such a strong hold in the Y. M. C. A. of Chicago. And, as that Association makes a strong point of searching the Scriptures, we think that is a great cause for its increase among them.

REVELATION SYMBOLS—NO. 2.

The first symbol of power as directly opposed to God, and mentioned in the book of Revelation is that of a dragon, which is also declared to be Satan. It occurs in Rev. 12th. The dragon is used to represent the working of Satan, or the devil, and whatever the power accomplishes that is symbolized by the dragon, it is all the same as though Satan had accomplished it. This fact seems to be given in the 9th verse of the chapter, as if to prevent the idea from becoming prominent that there is no such being as Satan. The Scriptures plainly declare that Satan was in the work of the dragon. Had it not been so declared, men might say that the work of evil against God is entirely human. But here the prophetic narrative declares that Satan was in the power, hence we conclude that whatever is said as accomplished by or to Satan is really wrought by or upon this power symbolized by a dragon, and vice versa.

This dragon is seen first in heaven. He was afterwards cast out into the earth and his angels with him. The woman was also seen in heaven. Michael was also there, and it was there the battle was fought. Was it literally in heaven where God the Father is? If so, then the resurrection of Jesus took place there, for it was in heaven that the woman brought forth the man child. Yet afterwards the child was caught up to God and his throne. If it was the literal heaven of God's abode in which these things occurred, then there were brethren there, and they were accused by the devil about something, and the woman was so frightened about the devil's work that she fled out of heaven into the wilderness to get away. These things will not answer.

The Bible elsewhere mentions the expulsion of Satan from heaven, and his bondage and confinement to this earth unto the judgment day, and in Rev. 12 these facts seem to be used to illustrate the experience of God's people with earthly governments and the like. The members of the church of God are said to "sit together in heavenly places" (Eph. 2: 6), and when the disciples whom our Lord sent out to heal the sick and preach the gospel, returned rejoicing, saying, "even the devils are subject to us through thy name," Jesus replied, "I beheld Satan as lightning fall from heaven" (Luke 10: 17, 18).

The description of the dragon is peculiar, "having seven heads and ten horns, and seven crowns upon his heads." This certainly cannot be a literal description of Satan himself, although the dragon is called Satan in this chapter and also in Rev. 20. The imagery and description are symbolic or representative of human governments permeated by a Satanic spirit, and as the career of any leader and the government or power under that leader is the same, so in this case. When Satan prevails the government prevails. When Satan is ruined the government with its power is gone. When Satan, or the dragon, is bound, then of course there is no Satanic government, nor any deception to the people. Suffice it to say on the twentieth chapter of Revelation, that at no time during the past do we understand that Satanic principles have ceased to influence governments or men, neither will they cease until the judgment day. Then Satan will be bound in the abyss, or in other words, become like a dead man as far as his influence is concerned, and, of course, no persons will be left alive but those who are entirely permeated with the Holy Spirit. Afterwards, at the resurrection of the ungodly Satan finds again a host to follow him, and he leads them, but the result is destruction in the "everlasting fire prepared for the devil and his angels."

Returning to the symbol of the dragon in Rev. 12, we inquire, from whence does he come? The Leopard beast in Rev. 13: 1 comes "up out of the sea;" the beast with two horns mentioned in Rev. 13: 11 was seen "coming up out of the earth." The dragon, however, was first seen in heaven, and was afterward cast out into the earth.

The words heaven, sea, and earth, are all used in a symbolic sense. Heaven represents a place among the people of God; they who are in symbol represented as being in heaven are in association with the children of God, it may be for a good or for an evil purpose. The dragon was seen there in this vision. The woman was also there. The child was born there. And there the dragon was to devour the child, if possible.

We have before mentioned that the "heaven" here is a symbol of God's dwelling place among his people, or of church relationship in this world. From this heaven the child was caught up to God and his throne. From this heaven the woman fled out into the symbolic wilderness, a part of the symbolic earth. In this heaven there was war, and the result was that the dragon was driven out into the earth with all his co-workers in evil, his angels.

His casting out took place after the child was caught up, and after the woman fled away, for it was in this symbolic heaven that he stood ready to devour the child, yet it was in the earth that he afterwards was seen persecuting the woman, or church, and it was the earth which helped the woman, and preserved her from the flood sent forth by the dragon to destroy her.

As "heaven" is used as a symbol of a place of Spiritual relationship or divine power, and as "earth" is used in contrast to heaven in the Bible sense, the place where man rules, the place of worldly and fleshly power, we conclude that the "earth" is here used as a symbol of worldly associations which do not recognize the true God; organizations which are devoid of divinity; principalities and powers that do not recognize divine control.

The work of the dragon while in these "heavenly places" was that of evil; accusing the people of God, and striving to gain an ascendancy over them. But when he was cast out into the earth, and permitted no longer to assail them in this symbolic heaven, they were glad and rejoiced that the surroundings of the church were from thenceforth to be pure from his contaminating breath; that for the true church had now come "salvation and strength, and the kingdom of our God, and the power of his Christ." They were glad that "righteousness, and peace, and joy in the Holy Ghost," the true conditions of those who by faith receive the kingdom, could now be quietly enjoyed; while those upon the earth, or those who were not heirs of the kingdom of God, but who were wholly connected with this world would experience increased "woe" because the dragon would be apt to vent his rage upon them, or among them during the brief time left for him to work.

Having thus far discussed the symbolic conditions and work of the dragon, we will endeavor in another future number, to locate and apply these figures, and trace out their history.

Praise.

G. E. MERRILL.

"I will bless the Lord at all times; his praise shall be continually in mouth."

So said the sweet singer of Israel. And who is more worthy of our praise than God "the Father of lights, with whom is no variableness, neither shadow of turning?" We should praise him, through Jesus Christ, for his goodness, mercy, loving-kindness, and for his wonderful works to the children of men.

Think of his promises to us, fulfilled and unfulfilled. Think of his willingness and power to pardon sin. Surely, we ought to praise, commend, applaud, celebrate, and glorify the God of all grace. Yes, magnify and adore the great I AM, for the preservation of life, deliverance from sin, protection from danger, answering prayer, and the "blessed hope."

All should praise God. Praise him for spiritual blessings; praise him for temporal blessings. The rich and poor, the high and low, the young and old, small and great, every one, no matter who, should praise him; yes, praise him. It is obligatory on all. It is good, it is comely to praise the Lord. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." "Bless ye the Lord all ye his hosts, ye ministers of his that do his pleasure." "Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul." Thus we see, beloved, all are called upon to bless and praise the Lord our God. "Let everything that hath breath praise the Lord."

Praise should be offered with an understanding heart, with the whole soul and being, with joy and gladness; also with thankfulness. How long? Continually, as long as we live, more and more, day and night, day by day, forever and ever. How? "In psalms and hymns." Yes, "sing unto him, sing songs unto him; talk ye of all his wondrous works." "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Giving thanks always for all things unto God the Father, in the name of our Lord Jesus Christ." "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." Thus we see how, in what manner to praise the Lord our God.

Praise is a part of public worship. "My praise," says David, "shall be of thee in the great congregation." "I will praise thee among much people." O let us, with the Psalmist, "make a joyful noise unto the Lord," and "serve the Lord with gladness; come before his presence with singing." "Enter into his gates with thanksgiving, and into his courts with praise; be thankful and bless his name; for the Lord is good, and his truth endureth to all generations." It is good to praise him in the "great congregation," in the family, on the street, always, everywhere; praise him who is praiseworthy. All we do or say should be done in the name and to the glory of the dear Lord. Extol him in the look of the eye, in the expression of the countenance, in every act or move we make, magnify and glorify "our Father." And, oh, may we not be satisfied with having our hearts filled unto praise, and praising God ourselves, but invite others to praise him—magnify the Lord with us. Time is short, oh, so short. Jesus is coming. Soon will be here. What we do let us do quickly, do well, and do with delight, and by and by, when the King comes, "it will be said, "Well done."

Reader, dear reader, precious soul, I invite you to come to Christ; learn to praise, commend, applaud, celebrate, and glorify the great "I Am"—God your Father, "the Father of lights with whom is no variableness, neither shadow of turning." If you do not praise and glorify him here in this life, you cannot in the world to come, in the kingdom, the paradise of God. Come, oh, come, dear soul, praise the Lord, praise him now. Then in the kingdom with all the saints, without alloy, we'll praise him, and be happy forever more. "Praise the Lord, O my soul, and all that is within me, praise his holy name."

"Praises to him who sheds abroad
Within our hearts the love of God;
The Spirit of all truth and peace,
Fountain of joy and holiness."

"Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

"Let everything that hath breath praise the Lord." Amen.

Worcester, Mass.

The Whole World Suffering.

THOS. FITZSIMONS.

Is it not very remarkable that at the present time the whole world is suffering alike? And our argument of local causes the effect in the United States, falls to the ground when we see by the daily journals, every nation and country under the same ban! Here is a stumbling block for those worldly logicians, who seek to do away with every prophetic view of things in our country by their own narrow arguments, and who are yet unable to explain why, the present extraordinary state of things prevails the world over, even in India, China, and Japan, that are now agitated with new perplexities and issues, never before in these isolated nations, witnessed. Was there ever witnessed in the history of time and nations such a general upheaval and tumult? Never. And have we not here in the nations, civilized and barbaric, evidence of prophecy and our position? Let this wonderful and perfect corroboration that we now witness, sink deep into every heart and conform our position and faith, in the only one, true solution, viz., the coming of Christ to restore order, and set up his kingdom in truth and right, the only one now possible in this disordered earth.

Philadelphia Pa.

Light vs. Darkness.

WM. CLARK.

The experience of God's children are varied somewhat by the circumstances surrounding them in life; but it is said of them emphatically, in divine revelation "ye are all the children of light and of the day:" and of the ungodly and unconverted, they are of darkness and of the night; and the Savior says, "they loved darkness rather than light, because their deeds are evil; neither come they to the light lest their deeds should be reproved."

Both of these diverse or opposite characters, are walking or going forward; the one in the light, and the other in the darkness. But if any professed christian man or woman say they have fellowship with the Father, Son, and Holy Spirit and walks in darkness; they do not speak the truth. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

Again the Savior says, "If any man follow me he shall not walk in darkness, but shall have the light of life:" for he says, "I am the True Light that lighteth every man that cometh into the world." "For he that walketh in darkness, stumbleth, for he knoweth not whither he goeth." Therefore it is not according to God's word, nor consistent with christian character for a follower of the Savior to walk in darkness, or to fall into darkness (only occasionally). The christian may be in heaviness sometimes, through manifold temptations; but there is a marked difference between heaviness and darkness.

There is also a great difference between outer darkness, and inward. It may be dark all around us: mysterious providences, or misfortunes (as they may be called), may befall us; or calamities, or loss of friends; personal or family afflictions: but having the light of God's word to direct us, and his Holy Spirit to dwell in us, it shall be light within. "The Lord is my light and my salvation; of whom shall I be afraid," says the Psalmist. Therefore "in his light shall we see light." "Thy word is a lamp unto my feet, and a light unto my path." "Thou wilt guide me by thy counsel, and afterward receive me to glory." Amen.

Newmanville, Ill.

The Sixth Seal.

B. J. GOODWIN.

Until recently I have thought that the darkening of the sun spoken of in Rev. 6: 12 referred to the same event as the darkening of the sun spoken of in Matt. 24: 29. But I now think differently. Matthew recorded a series of events which were to be literally fulfilled, while the Revelator deals largely in symbolic language.

If, as all admit, symbols are used under the five preceding seals, I see no good reason for thinking that, when speaking of the events under the sixth seal, he should drop symbolic and adopt literal language without so much as giving us an intimation of such change. Besides, I do not see as anything would be gained by adopting such a change of interpretation. Matthew does not say the sun shall be black, but simply darkened. The word darkened is often used to signify shaded, or partially hid from sight, but the Revelator speaks as if the sun itself would become "black as sackcloth of hair."

Let us look at the events under the sixth seal as symbolic in harmony with the other seals, and see if it will not be just as well as to try to make this sixth one literal. For the meaning of the symbols used see "Berean's Casket," ch. 26. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake [revolution], and the sun [Christ, or his word] became black as sackcloth of hair, and the moon [church] became as blood; and the stars of heaven [ministers in the church] fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven [government of God with his people] departed as a scroll when it is rolled together; and every mountain [governments] and island [small governments] were removed out of their places."

Soon after the darkening of the natural sun in 1780 a most bloody revolution [earthquake] broke out in France directed against the church [moon], during which the Bible [sun], which is the source of all moral and spiritual light, as the natural sun is the source of all natural light, was burned, thus it "became black as sackcloth of hair;" and the blood of the church was poured out without measure. Truly might it be said, "The church [moon] became as blood." Her ministers were not spared to enjoy a ripe old age, but were cut down in the prime of life, which might well be represented by plucking unripe fruit, from its parent tree, and as a natural result the church government was broken up—"departed as a scroll when it is rolled together."

Not content with destroying the church, Napoleon turned his power against the surrounding governments, both great and small [mountains and islands], and all fell before him on his onward march—"were moved out of their places."

If the above is a correct interpretation of the three first verses, I think the three remaining ones can easily be tound. "And the kings of the eart ....and every bondman and every freeman hid themselves in the den [caves—Bib. Un. trans.] and in the rocks of the mountains, and said to the mountains and rocks, Fall on us an hide us," etc. I think by "rocks an mountains" is meant government offi cers. In harmony with this view, w see a great disposition on the part o those who are "dwelling on the earth to obtain the favor of earthly govern ments and government officers, and i many cases a "great sum" is given t obtain their favor. In that day we wi find that "It is better to trust in th Lord than to put confidence in princes."

But what shall we understand b "dens" [or "caves," as the Bib. Un trans. reads], in which people seek t hide themselves. We know what cave is in the natural world, and tha men who are not ashamed of their deed do not seek such places for homes, bu on the other hand, men whose deed are desperately wicked often band t gether and seek such solitary plac lest their deeds come to light, and the themselves be brought to justice.

Brethren, let us heartily "abstai from all appearance of evil," and n feel disposed to say that certain po tions of God's word is meaningles simply because it comes in confli with some pet theory which we ha embraced. Better cut off a right han or pluck out a right eye or have ou names cast out as evi and all mann of evil said about us falsely than to hid away in some secret place, or fe disposed to call for the protection earthly governments when Christ sha come to judge the world in righteou ness, "For we must all appear befo the judgment-seat of Christ; that eve one may receive the things done in h body, according to that he hath don whether it be good or bad."

Nashua, Iowa.

Harmony.

WM. SHELDON.

When the officers of an army are at variance, not only is an unpleasa feeling imparted to the army at larg but their confidence is thereby so di inished that they are not so pote against a common foe. The reme is, harmony among the officials. Ev so, when ministers are at variance, t spirit of hostility is contagious, and imbibed by the ranks, and consequen ly the membership, as well as the mi istry, are rendered less potent in the efforts. The remedy is, ministeri harmony. Half the army in anarc will do more evil than the other ha can do good. Let ministers be in ha mony among themselves, and the ra and file will soon wheel into line. B when ministers attempt to lord it ov God's heritage, and freely anathemati all who will not bow assent to their a rogated headship, ruin will follo "All ye are brethren." Christ is o leader. Let us harmoniously follo him, being "examples to the flock."

Brodhead, Wis.

Minnesota A. C. Conference— Fifteenth Session.

BRO. BURR:—The Minnesota Co ference met at Utica, Winona count June 28th, in connection with th camp meeting and held several se sions during the week. I suppose th clerk of the campmeeting committ will send you a full account of th campmeeting for the TIMES so I w say nothing respecting that (except t remark that it was, I think, the best o I have ever attended), but will try t give you a brief abstract of the busine transacted by the Conference.

The following is a list of the preac ers and delegates who were presen part or all of the time of the meeting Sister Ruth M. Rowell, P. Rame Wm. J. Bursell, P. Mitson, A. G. Lon bard, Jobe Brown, O. R. Fassett, M Wellcome, Sister H. Ramer, Wm Chapman, E. K. Smith, L. F. Col D. Cheatham, Joseph Chapman, St phen Pike, O. Richardson, Wm. Talbo John Powell.

The following committees wer elected or appointed: On business L. F. Cole, M. Wellcome, J. Brow On Finance—O. Richardson, D. Cheath am, Stephen Pike. On Ordination O. R. Fassett, M. Wellcome, W Chapman. On Nominations—O. Ric ardson, O. R. Fassett, M. Welcome On Resolutions, relating to the deat of Bro. S. C. Wellcome—O. R. Fassett L. F. Cole. On Revision of the Con stitution, to report at the next Annua Conference—L. F. Cole, E. K. Smith Wm. Chapman.

The reports of the Secretary an Treasurer were received and adopted The President gave an excellent address which will be furnished for publication separate from these minutes.

The reports of the Quarterly Conferences, Churches and Ministers, were interesting and encouraging, but too lengthy to publish.

Bro. Morgan of St. Paul District and Bro. Joseph Chapman of Winona District were granted each a license to improve their gifts as public preachers.

The names of L. R. Wood and Geo. H. Dewing were dropped from the list of membership.

The name of the *Ottawa* Quarterly Conference District was changed to *Blue Earth.*

The Campmeeting committee was instructed to take into consideration the advisability of changing the location of holding the campmeeting.

The committee on resolution respecting Bro. S. C. Wellcome reported the following, which was adopted, and the Secretary instructed to incorporate the same in the minutes.

WHEREAS, Our beloved brother, S. C. Welcome has been in the solemn providence of God, suddenly removed by death from our number, and his chosen field of labor in the Lord's vineyard, and,

WHEREAS, In his departure, the christian ministry and the Advent body in this State and at large, together with the churches under his special supervision as an under shepherd have had taken from them a faithful and zealous worker in the cause of Christ; therefore,

Resolved, That we express our sincere sorrow in this affliction—our sadness at his removal from our midst—our admiration of his christian excellence, virtues, and untiring zeal in the cause of our Lord; and that we are only comforted in our loss and affliction, in the remembrance of his excellent life, and the blessed hope of the resurrection of the just, and that we bow in humble submission to the Divine will, praying that the Lord will raise up another, upon whom his mantle of faithfulness may fall.

Resolved, That the members of this conference express their sincere sympathy for the surviving widow and sons of our brother in their deep sorrow and bereavement, and express the hope, and pray that they may be supported and comforted in this time of their affliction, and that as a family, all may be gathered to meet again in the kingdom of God.

A missionary board of five members, viz. L. F. Cole, O. R. Fassett, Wm. J. Bursell, E. K. Smith, and M. Wellcome, was elected to present a form of organization, to place the matter of missionary effort upon some definite basis. The sole direction and control of the missionary effort was placed in the hands of the board.

[A plan of "Annual membership," and "Life membership" on the payment of specified amounts was presented and adopted, and as a result of about 20 minutes effort, one hundred and fifty-eight dollars and fifty cents was paid in and pledged to assist in carrying on the missionary work in the hands of this conference.—SEC.]

Eld. O. R. Fassett was chosen to preach a missionary sermon at the next Annual Conference. Eld. Wm. Chapman was chosen as his alternate.

The State tent was placed in the hands of the Missionary Board, with instructions to keep it in the field as much as possible.

The committee on ordination reported that Bro. E. K. Smith had consented to be ordained, and that Eld. L. F. Cole offer the ordination prayer, Eld. Wm. J. Bursell give the charge, and Eld. M. Wellcome give the right hand of fellowship, and the time be fixed by the officiating brethren.

[This interesting and impressive ceremony took place on Saturday evening at the close of the regular services. SEC.]

The campmeeting committee was elected for another year.

The report of the delegate to the meeting of the Publishing Society, at Chicago was received and adopted.

After a long and careful deliberation on the subject, the conference unanimously voted to withdraw from the Western Advent Christian Publishing Society.

Eld. A. G. Lombard was appointed a committee of one to confer with the brethren in western part of the state who are organized under the name of "Church of God" and write them to join with us.

The Executive Board was re-elected for another year.

The committee on nomination reported in favor of the re-election of the President, Secretary, and Treasurer. The report was adopted and the conference elected by acclamation. Wm. J. Bursell, Pres.; E. K. Smith, Sec'y; and D. Cheatham, Treas.

The conference voted to hold its next Annual Session in connection with the next Annual Campmeeting. Adjourned. E. K. SMITH, Sec'y.

Crisis please copy.

Hoosic Valley Conference.

Report of Hoosic Valley A. C. Conference, held at Sandy Hill, commencing July 5th and closing Sunday evening July 9th. There were but two business sessions, viz. Thursday p. m. and Friday morning.

The meetings were called to order by the Chair, H. K. Flagg. The business was done with dispatch and in christian harmony. From facts brought out it was decided that we are entitled to four delegates to the National Convention. Bro. Robert Candlish, of Rutland, was voted in as a delegate to be added to our present number, making four national delegates.

Preachers present: H. K. Flagg, Savoy, Mass.; R. Mosher, Sandy Hill, N. Y.; S. G. Mathewson, Castleton, Ver.; Arthur A. Waite, Sandy Hill; Cornelius Pike, Massena, N. Y.; A. W. Sibley, Providence R. I. Delegates: N. W. Waite, Jacob Pike, Judson Kingsley, Sandy Hill, N. Y. Gilbert Remington, James L. Congdon, North Fort Ann, N. Y.; S. D. Hutchens, Robert Candlish, Mary Candlish, Rutland, Ver.; B. G. Lord, North Shrewsbury, Ver.

Reports were given in by preachers and delegates from the following churches: North Adams, Mass., Hoosic, N. Y., Hebron, N. Y., Lake George, N. Y., Massena, N. Y., Sandy Hill, N. Y., North Fort Ann, N. Y., Castleton Ver., Rutland, Ver., North Shrewsbury, Ver.

As a whole the reports were encouraging, yet there is a great lack of ministerial labor within the bounds of the conference. The meetings were well attended and great interest manifested. Eld. A. W. Sibley, of Providence, R. I. having moved out of the bounds of this conference and having become a member of the R. I. and Eastern Conn. Conference, wished his name dropped as a member of this conference.

Preaching by the following brethren: Mathewson, Flagg, Waite and Pike. It was voted that our annual conference be held with the church at Castleton, Ver., if agreeable to the church. Voted, that the minutes of this conference be sent to the *World's Crisis* and A. C. TIMES for publication. Adjourned, sine die.

R. CANDLISH, Secretary.

Discussion.

F. H. HUNT.

There may be some who would like to hear something concerning the advertised debate between myself and the M. E. minister. To such I will say we met according to appointment and made thirteen speeches of thirty-five minutes each, on each side of the question.

The discussion was not satisfactory to myself and many others on both sides, owing to the course taken by my opponent who did but little more than read a *written essay* on the question. And instead of meeting my arguments as a debater should, he had pre-supposed my positions and proof texts and then wrote a reply. He read from the Bible twenty-four texts, or Scriptures; I one hundred and eighteen.

The most of my entire argument he let go by without a reply. In summing up he said "Therefore we read in Gen. 2: 7, God breathed into man's nostrils an immortal soul." I have looked and I guess it must be in the Genesis of Methodism. We meet next winter for the discussion of the second proposition.

Wellington, Kan

Halt! Halt! Halt!

Until I tell you there will be a camp meeting held on the ground occupied last year, eight miles northwest of Galesburg, in Warren Co. Ill., either just before or after our state camp meeting, which, we trust, will bring it about the first of September.

Now brethren all through this region, we want you, if at all consistent with duty, to attend this meeting; we need your presence, your sympathy, your prayers, and your labors on the camp ground. God needs you to "come up to the help of the Lord against the mighty" and you need the blessings we trust will be poured out upon us richly there. By order of camp meeting committee,

GEO. W. HURD.

P. S.—We are expecting Elds. Hastings, Thurber, and others from abroad to help.

Books and Tracts Wanted.

Any one having tracts and papers they have no use for, and would like them scattered in a new country, can send the same to Eld. V. F. Hunt, Wellington, Sumner county, Kan. Box 55.

Correspondence.

From John Burgener, Squaw Creek Valley, Mo.

DEAR BRETHREN AND SISTERS:—This is the first time in my life that I have undertaken to write for the cause of Christ. I once belonged to the Methodist church, and after some years toil in my Master's cause, and being mingled a great deal with the world, I became almost an infidel. But I thank God today that it is as well with me as it is, and pray to the living God of Israel that I may grow more pure in an undefiled religion, and may labor yet in my Master's cause.

Oh, that we as christians might all live so that our fellowmen would have no cause for offence. But with sorrow I must confess that we are too worldly at times, and therefore put a stumbling-block in the way of some, which ought not so to be. Let us, one and all, live more for Christ and everlasting life in the world to come; for Jesus himself says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22: 12); "Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 13). Thus we can plainly read from the word of God the glorious boon of life and immortality offered to mortal man, whose life "is as a vapor that appeareth for a little time, and then vanisheth away" (Jas 4: 14).

Brethren and sisters, it is about six years since I made my second confession that Jesus Christ is the living Son of God, and attached myself to the Christian church, to which denomination I belonged up to January, 1876, when Eld. Rich preached the glorious gospel news of Christ coming into his kingdom, and that kingdom to be set up on this earth, in proof of which he quoted numerous passages from the word of God. He also taught us through the word of God that man received no reward at death, but in the morning of the resurrection man would either receive a crown of life or everlasting destruction—the wicked would be destroyed both soul and body. This however is strongly denied in this part of the world. As yet there has been no one that has taken Bro. Rich at his offer, and take the Bible for their only guide. This brother is an able speaker, and one that is not easily baffled, and through the grace of our Lord Jesus Christ the brother has accomplished some good.

There are ten brothers and sisters in Squaw Creek Valley, who are not ashamed to advocate the faith once delivered to the saints, although we are laughed to scorn by the people as a body. But my prayer is that the Lord, through his spirit and divine word, may guide and direct us and keep us one and all in the straight and narrow path that leads to life everlasting. Amen. Yours in Christ.

From Wm. Main, Minonk, Ill.

DEAR BRO. BURR:—I wish through the A. C. TIMES to invite any Advent minister that might be passing through Minonk to please stop and preach the word to us, and they will find a home and something to help them along. I find it good to have a hall at our command. We have had preaching nearly every Lord's day for three months. The truth is taking hold of some. We have been blessed with the labors of Bro. C. W. Smith, Bro. S. E. Mabey, Bro. Lathrop, and Bro. J. W. Burroughs. Bro. Burroughs is an able defender of God's truth. He gave a discourse Aug. 1st on "The Signs of the Times," and it was well received. Dear brethren, let us do all we can to save some. Time is short. Soon Jesus will come. Yours in hope.

Piety at Home.

1. True piety begins inwardly, and works outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends, then neighbors, the community, the country, and finally the whole human race. *The best christian may have failings at home, but for these he is sorry, and labors hard to overcome sins that easily beset.*

2. One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious, if it can be said he is at all, but a very little of his time.

3. One who shows but little interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly-devoted christian, when in reality that is not the case, the principles of christianity not being carried out at home, where they are most needed.

4. It is at home where the main warfare with sin is to be carried on and the victory over Satan gained. There the ills of life are mostly met; there temptations assail the most fiercely, and there the greater part of provocations to impatience, anger, and hasty conversation are found. So that at home grace must triumph, religion abound, and sin be overcome, or it will not be so anywhere.

5. To be useful to others, we must be decidedly religious at home. If so in appearance abroad, and not at home, the real character will, at length, in most cases, be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect. It will be felt that such speak the truth, but do not live it.

6. Religion which manifests itself mostly in public, and not in the home circle, is not genuine, but is a counterfeit; and the one who has it may at last be weighed in the balance and be found wanting. Let us all examine ourselves; be christians at home, where our influence on children and others of the family circle will be most powerfully felt, and then it will be easy to be religious abroad.—*Sel.*

Miscellaneous.

A fearful tragedy occurred in this city Aug 7, the principals being Alexander Sullivan, the Secretary of the Board of Public Works, and Principal Hanford, of the North Side High School. The former, who believed that his wife, Mrs. Margaret Buchanan Sullivan, had been maligned by Mr. Hanford in a communication presented by Ald. Van Osdel in the Common Council yesterday, visited the deceased's residence. An explanation was demanded, but, it is claimed, was refused, whereupon Mr. Sullivan struck Mr. Hanford, and a scuffle ensued, which culminated in the shooting of the latter. The homicide is in custody. The affair creates a profound sensation in all circles in the city.

The following were the closing quotations Aug. 8: Gold, 111⅞. Wheat steady; 87¾@87½c seller August, 90⅝@90½c seller September, 92⅜@92⅝c seller October. Corn steady; 45¼@55⅝c seller August, 45¼@45⅜c seller September. Oats quiet; 30⅜c seller August, 30⅝@30⅜c seller September. Barley quiet; 73c seller September, 71c seller October. Mess pork easy; 18.40 seller August, 18.50 seller September, 15.50 seller the year. Lard steady; 11.25 seller August, 11.32½ seller September.

The London *Standard's* Vienna dispatch, July 8, asserts that the Servians, not the Turks, fired Gurgusovatz. As the Turkish troops march into the interior the villages are deserted by their inhabitants. The Servians lost three thousand men at Gurgusovatz. Reinforcements sent them Tchernayeff, consisting of four battalions of militia and thirty of volunteers, arrived too late, and were cut to pieces, 2,000 men being killed. Accounts agree that the Russian government is making the utmost exertions to spread a feverish feeling among the Russians in behalf of Servia. The Russian troops in Bessarabia are constantly receiving reinforcements.

Large purchases of arms have been made for Servia in Berlin, for which Roumania promises liberty of transit through her territory. The new Roumanian ministry means war or a neutrality favorable to the Servians. A Paris dispatch reports that the disaster to the Servians was complete. Osman Pasha is marching to Chupria, from which point the roak is open to Belgrade.

A Paris journal states that a meeting of the diplomatic corps was held Sunday in Belgrade. It was resolved that the Russian and English delegates be sent to Prince Milan to advise him to accept an armistice with the object of permiting European meditation.

Deaths.

GROSS.—Died at West Point, Ky., July 29 Sister Mary Gross, aged 48 years.

This sister was born and raised in Ohio by Methodist parents, who died happy in the Lord. In early life she was seriously impressed. But the doctrine of eternal torment stumbled her. She was taught that it was a Bible doctrine, but so inconsistent it seemed to her, that she gradually began to doubt the Bible, and when I found her four years since, she had drifted far into skepticism. I had given her children our papers, and after I knew her, gave her tracts and papers. But she made light of them, as she since told me. When I first called upon her she told me candidly that she did not believe the Bible, and had none in the house. I begged her to lay aside her light reading and thoroughly examine the evidences of the authenticity of the Scriptures. She promised she would, and asked for a copy, when I gave her a Testament. Soon as she saw that it taught death as the doom of the wicked she was prepared to examine further; and being convinced of the power of Jesus as a Savior, she expressed a great wish to be baptized, but was not able, till early last winter she went to Jeffersonville and was baptized by our Bro. Dr. N. Field. Her health, which had been poor for years, from a complication of diseases, now declined more and more. Spring brought no relief. For the last six weeks untold agony, but during all her trust in Christ did not forsake her. She tried hard to live for the sake of her family, but felt to leave them with God. Several times we thought her dying, when she invariably expressed her confidence and trust in Jesus, and exhorted those that came in to love him and meet her in the new kingdom. To me she said, "Talk to me of Jesus, and go with me as far as you can. Tell Bro. Burr, I thank him so much for sending me the TIMES. It has done me so much good." Hearing she was worse, I hastened to her bedside, and found the death messenger indeed there. I said, do you feel still that Jesus loves you? She bowed her head, and tried to say yes. I sang, 'We're going home to die no more,' and asked if she realized it? Again she bowed her head. The agonies of dissolving nature were terrible, but at last she slept that sleep that knows no waking till Jesus come.

I have written this to comfort those who send out tracts and papers. Some seed will take root, although we may not know where, till the Books are opened.

CAROLINE TULLER.

Business Department.

All remittances and communications in relation to the business of the TIMES *or of the Society and its other publications must be, addressed to*

A. C. TIMES,
91 S. Green Street,
Chicago, Ill.

PLEASE PAY IN ADVANCE. BY LOOKING AT THE DATE BY YOUR NAME ON THE "PURPLE SLIP" OF THE WRAPPER YOU CAN TELL TO WHAT TIME YOU ARE PAID.

ALL MINISTERS OF THE GOSPEL RECOGNIZED BY OUR CONFERENCES ARE AUTHORIZED AGENTS FOR THIS PAPER. THEY MAY RETAIN FIFTEEN PER CENT. ON ALL COLLECTIONS OF DUES, AND TWENTY PER CENT. ON ALL NEW SUBSCRIBERS. THIS IS PROVIDING THEY WILL TRY TO COLLECT.

LETTERS RECEIVED.

ALL letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once.

W M Carey
F C Wickham
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Wm Winn
E M Long
O R L Crozier 2
W F Gardner
J R Smith
F T Adams
P Alling 2
Ira Culver
H Newberry
G W Hard
J Barnum
W Gardner
R W Hall
E A Lewis
J L Wardman
E K Smith
E E Toms
S W Thurber
M McCulloch
C Daniels
O E Preston
W F Gardner
J Luttrell
D Matthewson
J T Rea
C W Pitsor
S Baldwin
J H Whitmore

Geo Howard
D M Matteson
Wm Welty
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D Conklin
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A B Bennett
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Geo Main
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S R Bentley
R Richardson
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R S Peake
Ada Stewart
T L Harding
Mrs C Stoner
James Ecker
A W Averill
Thomas Baker
T M Preble 2
C D Potter
R Miller
J Zug
L D Carey 2
J S Cromwell
F McOmber
S Dumbolton
S Judson
C C Crane
G Norman

M V Sheldon
H S Seaman
M Wellcome
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Mary A Tibbets
Maria Breed
N W Spencer
Wm Main 2
L Reimer
Fred Reimer
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G A Steater
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J Arnold
W A Miller
S P Clark
A E I Knight
Tillman Rupel
E A Marsh
B P Stevens
J Taylor
S Morrett
W Hutchinson
J Buchanan
J F Nicholson
J Burgener
V F Hunt 3
A F Carpenter
L Bosley

BOOKS AND TRACTS SENT BY MAIL.

J Burgener
W Hutchinson
W Gardner
Geo Main
M V Sheldon

W F Speaks
E C Merrick
John E Herrell
Jabez Barnum
John Zug

T Howell
Wm Greegor
C Fox
L D Carey
S A H McKim

PUBLISHING FUND.

Contributed during 1875..........$333 03
[CONTRIBUTED DURING 1876.]
Previously reported.......... 191 77

POSTOFFICE ADDRESS.

R. F. & M. J. Clark's postoffice address is Carson, Nevada. Box 17.

Eld. C. Mendenhall's postoffice address is Embreeville, Chester county, Pa.

Eld. C. W. Pitsor's address is Belle Plaine, Iowa.

THREE MONTHS' SUBSCRIBERS.

In order to enlarge our circulation and get the A. C. TIMES before many readers who do not now see it, and who might subscribe for it if they but knew its merits, we propose to our friends who might wish to assist us in this work, as follows: We will send the paper three months to any or all persons whom you may mention, for fifty cents. We will keep a three months' list, and for fifty cents each we will send the paper regularly each issue and stop when the time is up, if not ordered otherwise. Now how many of our patrons will send on from fifty cents upward, with names of friends or acquaintances to whom they wish it sent? Sit down as soon as you read this, and send us on a list with the money. In so doing you will help the paper, and perhaps bring a welcome messenger weekly to many a household.

The following is a list of those who have ordered the A. C. TIMES sent for three months to friends:

Previously reported...	217	......$108 50
Ira Culver..........	2	.... 1 00
R. Miller..........	1	 50
Lucy Bosley..........	1	 50
G. Mormon..........	1	 50
Wm. Main..........	2	.... 1 00

If any of our readers receive this paper, not knowing how it comes, let them know that it is paid for three months, and if at the expiration of that time you like it well enough to subscribe, we will gladly continue it; otherwise we will stop it.

PLEDGES TO THE W. A. C. PUB. SOCIETY.

We, the undersigned, hereby agree to pay the sums set to our names for the purpose of liquidating the debts of the old publishing association, to be paid to C. W. Smith, treasurer, when the amount of twenty-five hundred dollars shall have been subscribed.

PAID.

Previously reported		L Fenner......	1 00
....	560 65	L Town.......	2 00
J. Sturgis.......	5 00	Mrs. A. Cole....	2 00
N R Smith.......	5 00	A friend.......	1 00
N W Smith.......	5 00	F H Kenny.....	70
S G..........	5 00	E Schleiffarth..	1 00
F..........	5 00	Sr. A Spaulding	75
Helen M Benson	1 00	H. M. Robbins.	25 00
Mrs. C. Bosley..	4 50		
Mrs.C.E.Shaw..	25 00	Total.......	649 60

PLEDGES PAID.

C W Smith....	25 00	J Lowe.........	5 00
S Stephens.....	25 00	E H Burington.	5 00
James Langley.	25 00	E J Farmer.....	5 00
Chas G Smith..	2 00	Philip Lindner	25 00
W A Fay.......	10 00	Wm Watson...	50 00
A J Marsh......	1 00	A C Beard	2 00
G M Button.....	5 00	John Hays......	5 00
Samuel Marsh..	10 00	D J Ames.......	25 00
B J Fillmore....	5 00		
R Sturtevant....	10 00	Total.......	250 00
D E McArthur.	10 00		

NEW LIST.

C W Smith.....	25 00	E C Greenfield.	1 00
R L E..........	1 00	E Lewis.........	1 00
Hel'n M Benson	1 00	R A Miller......	3 00
D Q Kent......	25 00		
Mrs. P. Stevens.	10 00	Total.......	68 00
C Bacon........	1 00		

UNPAID.

John Duffee...	2 00	Friend.........	2 00
S C Blackman..	5 00	E B Hulett.....	10 00
Jesse Beemer...	5 00	J S Quimby....	5 00
Bro Pell.......	25 00	D K Prescott..	50 00
H H Snow......	5 00	H A Olmstead.	25 00
Bro Kliber.....	25 00	N. Field........	10 00
J H White......	25 00		
D Holderness..	5 00	Total.......	$229 00
Eli F Burr.....	25 00	Grand total...1,200 60	
J McIlole......	5 00		

If any have sent pledges or money which they do not see acknowledged in the report, they will write to Eld. C. W. Smith, New Rutland, Ill.

C. W. SMITH.

PRICE REDUCED.

From this date, HYMNS OF THE MORNING will be sent by mail for $4 per dozen. Orders with cash promptly answered.

C. W. SARGENT,
Box 426, Concord, N. H.

UNAVOIDABLE DELAY.

There has been unavoidable delay in issuing "*Mormonism Examined,*" so it may not be sent out before the first or second week in August. Till then, *ministers* may continue to order (of the author) at 25 cts., and others at 40 cts. It may afterwards be sold for 50 cts.

This delay has also postponed the issue of other works now ready for press—one of about 60 pp., another of about 40 pp., and others smaller—as we wished to realize funds from the sale of this to help publish the others adapted to missionary fields.

WM. SHELDON.

FOR SALE.

One upright Steam Boiler of Five Horse power, in good condition. This is the boiler formerly used to run the press in our office, and is for sale very cheap. It has been repaired and we offer it for cash, or on short time with good security. Its sale will help pay up the Society debt. Who will purchase?

Notices.

Henderson Grove Campmeeting.—The Lord willing, there will be a campmeeting held in Henderson Grove, eight miles northwest of Galesburg and five miles south of Ionia, Warren county Illinois, on the ground occupied for the same purpose last year, commencing at 7:30 p. m. on the 2d of September, 1876. Now dear brothers and sisters, neighbors and all, we do earnestly entreat you to both [illegible] for, and come to this meeting. Bring families with you, and urge friends and [illegible] bors to come. We want many saved [illegible] meeting—the fields are already white for harvest. Come then full of faith, love and prayer—In short, come to work for God and he will bless our effort. As far as possible, bring tents, and poles, lumber and straw will be furnished. Those coming by the C. B. & Q. R. R. will stop at Galesburg, and conveyances will be furnished for all who notify us by postal card or otherwise, what day and hour they will arrive there. Direct to M. McCulloch, Ionia, Warren Co. Illinois. There will be refreshments on the grounds for all, at fair prices, who do not wish to bring their own provisions. We expect Elders Thurber, H. G. McCulloch, and perhaps H. L. Hastings, and a number of others to break the bread of life to us. Leave all hobbies at home but bring Christ our present and eternal Savior. For the committee.

M. McCULLOCH.

Quarterly Meeting.—The second quarterly meeting of Washington County Conference of Advent Christians, will be held at the Fox School House in Sherman Township, Washington County, Kansas. First service, Friday evening at 7 o'clock, Sept. 1st, 1876, holding over Sunday. Business session, probably some part of Saturday afternoon. It is hoped that all the churches will be represented by delegates properly accredited, i. e. credentials signed by Elder and Clerk. Come on all ye that love the Lord, and look for his "appearing." J. W. HAYWORTH, Pres.

Quarterly Meeting.—The first quarterly meeting of Blue Earth District will be held at Almo City, Minnesota, September 2 and 3.

M WELLCOME, Pres.

Conference.—The conferences of the Churches of God of Minnesota will hold its next quarterly meeting at Ottawa, Le Sueur county, commencing Thursday evening, August 31st, 1876, and continue over Sunday, the Lord willing. E. E. TOMS, Sec.

Annual Meeting.—The Southwest Iowa and Northwest Missouri Annual Conference will be in connection with our campmeeting to be held at Red Oak, Montgomery Co., Iowa, Sept. 9th, 1876. All come who can. Let us have a general rally.

J. S. CROMWELL, Sec.

Campmeeting.—The annual campmeeting for Northern Illinois will be held at Earlville, La Salle county, Ill., commencing Saturday evening, Sept. 2d, and holding over two Sundays. Earlville is on the C. B. & Q. R. R., 74 miles west of Chicago and ten miles east of Mendota, the crossing of the Illinois Central. The committee have secured the use of the fair ground for the meeting. Board will be furnished at a reasonable price. Hay and grain will be furnished for teams at reasonable rates; stabling within the fair ground free. Come brothers and sisters to this feast of tabernacles. The campmeeting will be free of any business meetings as the conference is separated from the campmeeting. There will be no business meetings but to get men and women ready for the judgment; come with hearts filled with the love of God and the spirit of Jesus. Time is short! What is done must be done quickly. The enemies of God and his blessed truth are on the alert. Let us come up in the name of the Lord Jehovah. Come brothers with your tents to stay through the meeting and labor for God. Hearty welcome will be extended to ministers and members of other conferences to join and help in the meetings. We hope to obtain the labors of Bro. John Couch, Editor of the *World's Crisis.* An effort will be made to obtain reduced fare on the R. R. Dear brothers make this meeting the subject of earnest prayer that God will meet with us by his Holy Spirit and that much good may be done in the name of Jesus.

N. W. SPENCER, Pres.

Social Conference.—A social conference of the DeKalb district to meet in DeKalb, Aug. 19th, at 2 p. m. and over Sunday. All our neighboring ministers and brethren are cordially invited to assemble with us. These meetings are for the building up of the saints, and for the glorifying of our Father which art in heaven. Remember, and come all who can. E. H. BURINGTON, Pres.

G. M. BUTTON, Sec.

Notice.—Churches in the Eastern District of Wisconsin wishing to hold quarterly meetings, will please correspond with me at Magnolia, Rock county, Wis.

GEORGE HOWARD.

The annual meeting of the West Virginia and Southern Ohio Advent Christian Conference, will be held in Roan Co., W. Va., near Walton, commencing August 20th, and holding about three days. All are invited.

S. P. WHITNEY.

Campmeeting.—There will be a campmeeting of the A. C. Church, held on the farm of J. R. Comstock, about a half a mile between Salem and Burr Oak, on White Rock Creek, in Jewell county, Kansas, commencing on the first day of September, 1876 and hold over two Sundays. Eld. E. N. Bliss is expected to be present with a chart and will give a course of lectures on the prophecies. All preaching brethren are invited to attend and lend a helping hand to present the word.

The northwestern quarterly conference of Kansas will convene at the same time.

THOS. R. COMSTOCK, C. Eld.

ELLEN B. NEWCOMB, Clerk.

Rally, Rally, Rally.—To what? The Annual Campmeeting of Southwest Iowa and North west Mo. Conference to be held at Red Oak, Montgomery Co., Iowa, September 9th, 1876. This will be the most important meeting ever held in Southwest Iowa. Our campmeeting will be almost in the heart of a city of 3,000 souls and within a few rods of the depot of the B. and M. R. R. Let there be no delinquents, no "dead beats," and no "dead heads," or cold hearts. Come one and all to this annual feast of Tabernacles; come to work for God and the salvation of souls; come prepared to stay through the meeting; come prepared for wet or dry weather; come to take care of yourselves while in camp and as many more as you choose; come expecting the Lord will not only meet you there, but let him be your companion in travel; come filled with the spirit. Hearty welcome will be extended to ministers and member of other conferences who wish to join us in this meeting. Provision will be made for any who wish to hire board on the ground. Straw, hay, and grain will be furnished on the ground. We have engaged the large tent from the north east part of the state to hold our services in. Now then, in view of the condition of the cause in this region, and in view of a soon coming judgment, let there be a general rally to this meeting. In view of its location let there be no failure. It will tell for or against; which shall it be? WM. McCULLOCH.

Iowa Campmeeting.—The Iowa General Union, State campmeeting and conference will be held at West Irving, Tama Co., Iowa, commencing August 25th, 1876 and holding over two Sundays. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. Passengers coming by rail will stop at Belle Plaine. The committee have arranged to have teams run to all the day passenger trains. Hay and grain will be provided on the ground for teams, also a boarding tent to accommodate all who may wish to board. The Iowa A. C. Mission tent will be on the ground in time for the meeting. Come brethren and sisters from far and near, bring your tents and come prepared to enjoy a feast of fat things. Don't forget your bedding. Everything possible will be arranged for your comfort. We hope to see a general attendance of the preaching brethren. The conference will convene during the first part of the meeting. Come filled with the spirit of the Master. J. RIDLEY, Sec.

Quarterly Conference.—The A. C. Q. C. of Central Kansas, will hold (D. V.) its next session at Arvonia, Osage Co., Kansas, Saturday September 30th, and continue over Lord's day, Oct. 1st. And in connection with this meeting it is thought best to have a State Campmeeting, commencing September 27th and continue as long as thought best. We hope all of our brethren and sisters in the state and elsewhere that can come will prepare for this meeting. Let prayer, fervent prayer be offered that we may have a rich season in the Lord. May all bring tents that can. Bro. Burr, Editor of the A. C. TIMES, we trust will be present to preach the word. By order of committee. J. C. SMITH,

AARON PRESTON,
M. McGUIRE.

[illegible] *Meeting.*—The Kansas and Nebraska [illegible] will be held at Peach Creek, [illegible] Co., Kansas (at the same place as [illegible] commencing Thursday September 21st and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interest of the meeting by their presence, filled with the spirit of the Lord. All that possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents, provision will be made for all that come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the east by R. F. and M. J. Clark will be used for the occasion. There will be no side issues or hobbies and expect to have perfect harmony. From present indications it will be the largest meeting ever held in the state. Geo. Boutwell, Clifton, Kansas; C. D. Potter, Peach Creek, Kansas; Wm. H. Shriner, Washington; W. S. Pitcher, Glen Elder, Kansas; H. Kissel, Blue Springs, Neb. Committee.

For further particulars, direct as above.

R. F. CLARK, Sec.

Camp-Meeting.—The annual camp meeting of the Advent Christians of Michigan, will be held in the beautiful grove near Mosherville, on the Fort Wayne, Jackson and Saginaw railroad, 20 miles south from Jackson and 5 miles north from Hillsdale. It will commence on Saturday, August 19, and hold over two Sundays. Brethren, rally, let us put shoulder to the wheel, and we shall see the cause move forward, and we shall be blessed. Then when the blessed Master comes we shall hear the welcome "well done." Come, if possible on Friday, that we may get the tents up all ready for business on Saturday evening. Those who can bring tents and victuals for yourself, and a little to spare for those that live at too great a distance to bring for themselves. Stoves will be provided for those who wish to cook on the ground. By order of the Board. CHESTER D. BERRY.

Secretary pro tem.

Grove Meeting.—There will be a [illegible] meeting at John Bright's residence, [illegible] miles west of Linville, Ia., commencing Aug. 16th. M. McCulloch will be present.

S. BALDWIN.

Notice.—The State tent is now placed in my hands by the conference committee to attend to it for the present. Any church or locality that wish a tent meeting the coming season will please address at Brownsville, Minn., for the present, and in the future at the published appointments, stating what time and who would suit best to assist in preaching the word. Our message is the order of the coming judgment and the coming Judge and King, and the necessary preparation to meet him in peace, with no hobbies or side issues. We shall expect a hearty co-operation of the ministerial brethren, especially of the conference, in order to prosper. Dear brethren, probation is truly drawing to its close. Let us show a judgment-bound world "our faith by our works" by a proper sacrifice and a zeal according to knowledge. And may God's Holy Spirit help us. Amen.

JOHN BROWN, Tent Master.

Appointments.

ILLINOIS.

Religious Services are held in Green Street Tabernacle by the Advent Christian Church, Chicago, Illinois, every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city and desiring to preach will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
R. P. PRICE, }

H. G. McCULLOCH, Pastor.

Prayer meeting are held in Chicago on week-day evenings among our brethren as follows:
Tuesday evening, 138 North Curtis street.
Wednesday evening, 12 North Curtis street.
Friday evening, in the Tabernacle, 91 South Green street.

The German Advent church hold regular [illegible] ings at their Tabernacle on the north [illegible] corner of Chicago Avenue and Chase [illegible] follows:
Every Lord's day from 9 a. m. to 10:30, S[illegible] School; Morning Service 10:30 a. m. to [illegible] Evening Service, 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible class on Thursday evening.
All letters and communications must be directed to Elder Chas. Koler, 96 Cornell street Chicago, Ill.

CHAS. KOLER, Pastor.

Genoa, DeKalb county, Ill., March 26th, at 10:30 a. m. and 7.30 p. m., and every alternate Sabbath until further notice. E. H. BURINGTON.

The church of God in Forreston, Ill., have preaching every Sunday evening. Conference at 3 p m Prayer-meetings Thursday evening. Communion every month.

J. AUGUST SMITH, Pastor.

I will preach at Ionia, Warren Co., Ill., on Sunday the 14th of February, 1875, at 11 a. m., and 7 p. m., and on every alternate Sabbath as above until further notice.

GEO. W. HURD, Pastor.

Union, McHenry county, Ill., Aug. 6th at 11 o'clock, and once in four weeks.

G. M. BUTTON.

MICHIGAN.

Delta village, March 12, and every two weeks thereafter. S. POPE.

Lake View Advent Christian Church, Moffit School House, Mont Calm County, Michigan. Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10½ o'clock a. m. Prayer Meeting, Thursday eve., at 7 o'clock p. m.

Preaching brethren having a gospel sermon to preach please to give the church a call, and preach the word. Write to, or inquire for Daniel Van Antwerp, at Lake View, or Moffit School House. P. VOS.

INDIANA.

Preaching in the Advent Christian Hall in Colfax, Ind., nearly every Lord's day at 11 a.m. and 7.30 p m. We would be pleased to have brethren who may be passing near this place to stop with us, and if they can teach or preach we will endeavor to get them an audience.

F. W. POWERS.

Voiga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V Porter second Sunday; C Bradley, fourth Sunday.

Union Mills, June 4 and every two weeks until further notice. FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m. and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

At the Lyman School-house, near Crystal Lake, Saturday evening June 17, and once in four weeks.

Prairie du Sac, Sunday, June 16 at 10.30 a. m. and 2.30 p. m., and once in four weeks.

Magnolia, Sunday, June 25 at 10:30 a. m. Also in evening and once in two weeks.

Belleville, Sunday, July 2 at 10:30 a. m. Also in afternoon or evening, as the brethren may arrange, and once in four weeks.

GEORGE HOWARD.

On the last Sunday in May (the 28th) at Cross Plains in the morning at 10:30 at Montfort, at Laird's Hall, at 3 p. m., and in the future every second Sunday at the same places and time until further notice. Also, at the Mills School-house on June 4 and every Sunday at 10.30 a.m. N. A. HITCHCOCK.

Sabbath-school at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. AMON BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. MEIGS.

IOWA.

Brooklyn, March 19, and once in 2 weeks.

Hall's school-house, March 25, and every 4 weeks.

Dover, 3 miles south of Belle Plain, April 2 and once in 4 weeks. C. W. PITSOR.

I will preach at West Point, Boylan's Grove, Butler Co., Iowa, at 11 o'clock a. m., commencing June 13, and once in two weeks until further notice. Will be at liberty the remaining time, and will attend to calls from other churches, or wherever my services may be desired. F. H. KENNY.

Religious services will be held in the Hickory Grove school-house, Ringgold county, the first Sunday in every month, at 11 o'clock.

Rose Hill school-house, every Sunday at 4 p. m.

JOHN SCARCE.

MINNESOTA.

Rose Creek, March 28th, and once in four weeks, by myself or some other minister of Christ. Covenant meeting at two o'clock on each Saturday before the appointed Sunday.

W. J. BURSELL.

Riceford, Houston county, Minn., July 30, a 10.30 a. m., and 2.30 p. m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday, in each month.

At Fairview S. H., Little Dry wood, Vernon Co., on the second Sunday.

At the washington S. H. four miles north of Nevada City, on the third Sunday.

At the Oak Grove S. H., two miles north of Hudson, Bates county, on the fourth Sunday of each month. W. W. CATE.

Preaching at Poplar Bluff, Butler Co., at 11 a.m. and 2 p. m., every other Sunday, at the A. C. Church.

Preaching at Allenville, Cape Co., at 11 a. m and 2 p. m., every other Sunday, at the A. C Church. ELD. M. H. YOUNG Pastor.

KANSAS.

State Valley, August 20, 11 A. M. V. F. HUNT.

N. S. Brian will preach at Ottumwa, Coffey co., Kan., Aug. 6, and the first Sunday in every alternate month from that date. D. Webster at the same place Sept. 3, and the first Sunday in every alternate month from that date.

D. Webster will preach at Centropolis, Franklin county, Kan., Aug. 20, and the third Sunday in every alternate month from that date. N. S. Brian at the same place, Sept. 17, and every third Sunday in each alternate month from that date.

MISSIONARY APPOINTMENTS.

Plainview School-house, August 6, 5 o'clock p.m.
State Valley School-house, Aug. 13, 11 a.m.
At the Court-house in Wellington, 5 p.m. same day.
With the first A. C. Church of Sumner co., Aug. 20, 11 a.m.
Plainview School house, 5 p.m. same day.
State Valley School-house, Aug. 27, 11 a.m.
Austin 5 o'clock p.m. same day.

V. F. HUNT.

NEW YORK.

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The Christian Life.

From Afar.

If with John thou canst not, trusting,
Lean upon the Savior's breast,
Thou canst kiss his feet and bathe them
With the tears too long repressed.

Peace that floweth like a river,
Cometh not by human power;
God himself will still the yearning,
In his own appointed hour.

Thou hast watched the feeble glimmer
Of the dawning after night;
Hath it deepened back to darkness,
Once since his, "Let there be light?"

As upon the cross in anguish
Hung the Blessed Crucified;
Though no hand could reach to soothe him,
Yet his own still stood beside.

Looking up in love and sorrow,
To the Friend they could not touch;
Thou who canst not reach and clasp him,
Say, canst thou not do so much?
—*The Churchman.*

The Hem of His Garment.

The hem or border of our Lord's garment at once reminds us of the beautiful ordinance concerning the ribband of blue. "The Lord spake unto Moses, saying, Speak unto the children of Israel and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the border, a ribband of blue" (Num. 15: 38). This heavenly color seen all around the borders of their garments would be a striking symbol of the grace that had blotted out as a thick cloud their transgressions, and of their entire separation from the world while treading the trackless desert on their way home.

The grace and love and separation of which it spoke, reached their brightest display and fullest exhibition in the person of God's dear Son, and it seems to have been regarded by the needy and the suffering as the token of his boundless and benevolent resources. Hence on his visit to the land of Gennesaret, we are told that "when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole" (Matt. 14: 35, 36). But what with him was the appropriate type of heavenly mercy and power and holiness, became a mere mockery when worn by the self-satisfied religionists of the day of whom he said, "All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders [hem] of their garments" (Matt. 23: 5)

While Jesus of Nazareth, anointed with the Holy Ghost and with power, thus "went about doing good, and healing all that were oppressed of the devil" (Acts 10: 38), "a certain woman, which had an issue of blood twelve years and had suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole" (Mark 5: 25-28).

The woman was not only sick, and, so far as any earthly remedy could avail, helplessly and hopelessly sick, but her disease was of a nature that rendered her unclean, and placed her under the curse of the law. She was even classed with lepers, for it is written, "Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead" (Num. 5: 2). "And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days; and whosoever toucheth her shall be unclean until the even. And everything that she lieth upon in her separation shall be unclean; everything also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth anything that she sat upon shall wash his clothhs, and bathe himself in water, and be unclean until the even" (Lev. 15: 19-22).

Poor creature! what a picture does she present of the sinner! Every breath was pollution, every touch was defilement. She was like one who cariies with him a foul and fatal pestilence wherever he goes, causing men to flee at his approach. Whoever barely touched a bed that rested for a little while her weary and wasted body, whoever merely touched anything on which she sat, even for a moment, must hurry away to wash his clothes, and to bathe himself in water, and to remain unclean until the going down of the sun. Oh, what a burden life must have been, when besides the dreary consciousness that she was shunned like the plague, she had suffered so much at the hands of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse! Surely we have a striking portrait here of a soul aroused to the discovery of its own ruin, and to the worthlessness of man as a deliverer.

But in her despair help was near. Jesus of Nazareth was passing along the narrow streets, surrounded as usual by a great crowd. She did not stop to analyze her feelings, to see whether she had repented enough, whether she had faith of the right kind, whether she understood all the doctrines of the Bible, whether she would hold out if she came to him; she only believed that he could and would cure her, and the cure of her dreadful malady was what she wanted. But she did not wish any one to observe her, and so she slipped through the throng, and with her trembling finger touched the hem of his garment, that held the ribband of blue. She may have thought that some healing charm lay in the ribband which HE wore; but no matter, she touched HIM, and she knew that the ribband was nothing apart from himself.

Instantly that feeble touch thrilled through his whole frame and through his loving heart; instantly she was perfectly healed; instantly Jesus knew that virtue, or rather power, had gone out of him in response to that faint cry for help unheard by mortal ear; and he turned about to say, "Who touched my clothes?" Strange question, when the multitude were rudely jostling him at every step, and perhaps laying hold upon him ever and anon with rough grasp. But even the blows that fell upon his face in the palace of the high priest called forth no notice, while the weak and timid touch of sorrow and of faith in a moment awoke all his sympathy and commanded all his omnipotence. "And he looked around about to see her that had done this thing."

Precious words! for they do not indicate any idle curiosity, nor any indifference to her womanly shrinking from observation; but he longed to see one who in a world full of unbelief could so trust him, and draw so largely and so confidently upon his love and ability to help her. He was saying again, "O my dove, thou art in the clefts of the rock, in the secret places of the stairs; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely" (Song of Sol. 2: 14). If she had gone away without letting him hear her voice and see her countenance, she would have been healed of her disease, but she would have missed a far richer blessing.

Hence when she came, and fell down before him, and told him all the truth, he said, "Daughter, thy faith hath made thee whole [hath saved thee]." She is the only woman mentioned in the New Testament whom he addressed by the tender name of daughter, and he told her that her faith had saved her; for in the original it is precisely the same word he used, when he said to the sinful woman weeping at his feet, "Thy faith hath saved thee" (Luke 7: 50); and it is the same word that is uniformly rendered *saved*. He did not say, thy faith and something else, but thy *faith* hath saved thee; nor did he say, thy faith may save thee, or is beginning to save thee; but, thy faith *hath* saved thee. Ever after she could rest in undisturbed composure upon his word. It was not the strength of her grasp, but it was Christ, that saved her. See, his royal garments are still near thee, anxious and troubled one. The feeblest touch but upon the hem, will bring thee life.—*The Truth.*

Little Things.

He that is faithful in that which is least, is faithful in much. It is a small thing to give a cup of cold water in the name of Christ. But whosoever is faithful in things so small, will be the first to meet the demands of duty when the trial is great. The man who is first to speak a kind word to a friendless child, or to carry a look of sunshine into an afflicted and desolate home, will be the first to make the great sacrifice of duty when the Master calls. The King in the final day will say, "Come ye blessed of my Father," to those who have done only the least and most common acts of kindness, to those who have done only what anybody can do any day of life.

Depend upon it, it is minute and conscientious attention to what the world calls little things, that makes the great beauty and success of life. Little deeds of charity, little words of kindness, little acts of self-denial, little moments of diligence; a careful watch against little sins, a grateful use of little blessings, a wise improvement of little opportunities, a diligent cultivation of little talents, patient continuance in well-doing under little encouragement.

These things make men great in the sight of God; if these things be in you and abound, they will bring the knowledge and enjoyment of everything else.

To be willing to give thousands to the cause of Christ, you must be willing to give such as you have, be it ever so little. If you would compass the earth upon missions of charity and instruction, you must begin at your own door; you must show the spirit of Christ to those of your own household.—*Earn. Chris.*

Good Advice.

It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding.

Prudent conduct in the concerns of life is highly necessary; but if distress succeed, dejection and despair will not afford relief. The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.—*Sel.*

Selected.

Tobacco.

Here are some suggestive questions and something more: Shall it be treated in a ludicrous or in a serious aspect? Or, shall it be let alone? Probably the user of the weed will prefer to be left alone in the smoking-car, or over his favorite piece of furniture, the spittoon. But really, we cannot let him alone, for he goes in and out among us, sits at our tables, in our church-pews; perhaps has a wife whom he escorts, children whom he caresses: yet, over and above all these other household penates, he bows before his cigar-case on the mantel, or rolls as a sweet morsel under his tongue the everlasting *quid* without the *pro quo*, unless the latter be comprehended in the expectorations.

We are accustomed to call the use of tobacco a useless habit. Is it not also somewhat disgusting? If not, how and where shall it be classified? No doubt many who use the article call it disagreeable in others. Is it less so in themselves? But this is only one part of the objection. Look at the expense of the practice. Were the money saved, in these hard times, which is thrown away on tobacco, it would feed if not comfortably clothe all the children. Were this money saved, there need not be a pauper in the country. Now let any young man who thinks he would like to lay up money "against a rainy day," sit down a moment and figure up the yearly cost of the cigars he now smokes. Let him add the interest at ten per cent. for ten or twenty years to the amount spent in that time. Perhaps he may be somewhat astonished!

But the mere expense is not, after all, the worst feature of this habit. The demoralization is still worse. If the truth were known, likely a large share of the political corruption of the day might be traced to this habit. It might not be easy to prove this, but it is probably a fact. We might leave this question in the hands of the wives and mothers of the land to decide. There is no doubt as to the answer. But this we are quite sure of, that they who use tobacco have in general very little influence for good in advancing the cause of Christ or the salvation of souls. This would be the testimony of the ministry. He whose mouth is full of, and breath tainted with, this agent, is hardly the man to urge a lost sinner to come to Christ Jesus the pure and holy. Therefore, if for no other reason than that tobacco stands directly in the way of Christian growth in the churches; directly in the way of the conversion of sinners and the consecration of that professor who uses it, the ministry should lift up its voice against its use, even at the risk of offending some.

We speak of the ministry. Isaiah says of them, "Touch no unclean thing: be ye clean that bear the vessels of the Lord." Alas, that any who are in this office should themselves be in the habit of which we speak! Yet, many do allow themselves in this practice. Such cannot with good grace "lift up the voice" or "cry aloud," because, forsooth, if they do so, behold the *plug* in their own mouth!

An incident will illustrate the disgust in which such a habit should be held when indulged in by any minister: A devoted christian lady, who had been some time an invalid, lay on her deathbed. Her pastor was a user of tobacco. He visited her, but as he talked and spoke into her ear the words of Jesus, in close company with those whispered words, intended as consolation in the last hours, went forth the strong breath of that other god of the preacher, tobacco! The result was, that the lady, in full view of death, requested the pastor of a neighboring church to attend her funeral, in place of the pastor of her own church!—*Advance.*

If Wrongs Could Speak.

If stolen money, like laying hens, could cackle, what a racket there would be in some men's pockets and premises. If stolen goods, like chanticleer. could only crow, how many persons would be broken of their rest and kept awake by night. If the hire of laborers—kept back by fraud—could talk, like Balaam's beast, what braying would din some employers' ears. If the wrongs of the widow and the orphan could speak, how many unjust ones would be continually troubled by the ringing of voices in their ears, saying, "give us our rights." If some lordly mansions, reared by ill-gotten gain—could articulate, many a stone would cry out of the wall, and many a brick and beam would answer it: "Woe to him that procureth wicked gain for his house, that he may establish his nest on high."

If all things unfairly gotten and wrongly detained could be set free and remanded to their right owners, what a wonderful *exodus* there would be from house to house, from person to person, from purse to purse, from capital to labor, from labor to capital. If some individual, going from house to house, could enter the parlors and chambers—plain and princely—whose furniture was bought with other men's money, and could set the several articles in motion—each in the direction of its rightful owner—what a movement there would be among the mirrors; what a rattling of silver-plate, knives, forks, and spoons; what a hustling of chairs and tipping of tables; and would not many a bed take up itself and walk?

If evil spirits, at the present day, could enter into the various forms of property gotten by fraud—something beside swine would rush into the sea! Many a fat, fancy horse—in the carriage or under the saddle—would make its way rapidly down "the steep," and choke, rider and all, in the depths.

"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." It is a great thing to have a conscience void of offense toward God and men; a great thing to be able to say: "I have wronged no one—corrupted no one—defrauded no one."

Things Worth Knowing.

Cat-gut is not the gut of cats, but of sheep.

Kid gloves are not kid, but are made of lamb-skin or sheep-skin.

Arabic figures were not invented by the Arabs, but by the Indians.

Tube-rose is no rose, but the tuberous palianth (*palianthes tuberosa*).

Salad Oil is not oil for salads, but oil for cleaning callets or salades—*i. e.*, helmets.

Black lead does not contain a single particle of lead, but is composed chiefly of carbon.

Turkish baths are not of Turkish origen; nor are they baths at all. They are hot-air rooms.

Prussian blue does not come from Prussia, but is the precipitate of the salt of protoxide of iron, with prussiate of potassa.

Brazilian grass does not come from Brazil, or even grow in Brazil; nor is it grass at all. It consists of strips of palm-leaf, and is chiefly imported from Cuba.

Whale bone is no bone at all; nor does it possess any properties of bone. It is a substance attached to the lower jaw of the whale, and seems to strain the water, which the creature takes up in large mouthfuls.

Sealing-wax is not wax at all; nor does it contain a single particle of wax. It is composed of shellac, Venice turpentine, and cinnebar. Cinnebar gives it the deep red color, and turpentine renders the shellac soft and less brittle.

Burgundy pitch is not pitch; nor is it manufactured or exported from Burgundy. The best is a resinous substance, prepared from common frankincense, and brought from Hamburg; but by far the largest quantity is a mixture of resin and palm oil.

Copperas contains no copper, but consists of the sulphate of iron.

Cobalt, sold as a fly poison, contains no cobalt; but consists of impure metallic arsenic.

Red Precipitate or red oxide of mercury, is not made by precipitation, but by heating the nitrate of mercury; when precipitated it has a yellowish color.

Our Young Folks.

Two Pictures.

An old farm-house with meadows wide
And sweet with clover on each side;
A bright-eyed boy who looks from out
The door with woodbine wreathed about,
And wishes his one thought all day:
"Oh, if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I would be!"

Amid the city's constant din,
A man who round the world had been
Is thinking, thinking, all day long,
It is his morn, his evening song.
"Oh, if I could only trace once more
The field-path to the farm-house door,
The old green meadows could I see,
How happy, happy, happy,
How happy I would be!"

God's Sunshine.

"Well, Aunt Polly, here you are again, on the door steps. It seems to me you almost live on them."

Old Polly raised her faded eyes to the face of her friend, and laughing, said, "Yes, dear, dat's jus' so! Jim says, 'We mought build a house all doo' steps and nothin' else, for granny, kase she lives dar and no whar else!'"

"I suppose you like to see the people, and hear the children prattle as they go by to school," said the lady.

"Well, yes, I likes to see folks, 'cause my Fader, up dar, made 'em all; but its most for de sunshine dat I stays out here. Oh, God's sunshine's a powerful blessin', dear. When I's cold I comes out and sits in it, and I grows warm; when I's a-hungry, and Jim's wife's got nothin' to eat, I comes out here and 'pears like I'd had my dinner. When I's in pain and 'scrutiated all over wid de rhumatiz, I comes out into de sunshine, and de pain skulks off; when Jim don't be good, and 'pears like he was going to 'struction and my heart is bustin' like, I comes out and sits in God's sunshine; and peace comes through his beam into my soul. When old Death come and star's in my face, and say, 'I's comin' arter ye soon, to take ye into de dark grave,' den I comes out into God's sunshine, and dares him to frighten my soul! Says I to him, 'Ye hasn't power in ye to throw one shadow into my last pillow, for my blessed Jesus the Sun ob Righteousness, he has been down dar before me, and he left it full, heaped up, and runnin' over wid God's sunshine. I shall rest sweet in dat warm place while waitin' patient, and in hope for de 'ternal sunshine dat shall magnify, and multiply, and glorify all as loves de shinin' Jesus.'"

"Auntie," said her friend, who always felt that she could sit at the feet of this humble saint and learn of Jesus, "This is very lovely. But there come days when there is no sunshine—when the clouds gather, and the rains fall, and the snows come, and the winds blow. What do you do then?"

"Oh, la, honey, by de time de storms come, I've got my soul so full ob sunshine dat it lasts a heap o' time. Dem times Jim scolds, and his poor wife's 'scouraged, and de child'ns cross, and de stove smokes, and de kittle won't bile; but I never knows it. God's sunshine is in my soul, and I tries to spread it round, and sometimes Jim's wife feel it, and she say (oh, she's a good daughter-in-law), 'Long as I keeps close to granny 'pears like my heart's held up.'

Well, well, dear, you can teach me somethin', and ye can fetch me nice things to make mo' sunshine; but I can teach you what ye never thought on—dat God's sunshine's 'nough for rich and poor, and dem dat thank him for it, and sit in it, or work in it, and let it into dar heart, will soon go whar' it's all sunshine. Try to make folks live in God's sunshine, and get it into dar hearts, honey."—*Sel.*

Sagacity of Elephants.

Howe's circus was showing at Indianola, Iowa, when the storm of July 4th came on, and because of injury to the railroads, was compelled to remain there until the track was temporarily repaired, Friday evening. Then the circus started for their next place of exhibition. When about eight miles out, one corner of the bridge gave away, and five cars containing animals, ran off the track and turned over into the mud very gently. The first car contained horses, the second an elk and camel, the other three the five elephants. The small animals were easily liberated, but the elephants were all in a heap. To remove them, the car was cut away, exposing the tops of the unwieldy animals' backs. Then was exhibited the intelligence which marks these half human brutes. They obey every command of the keeper, crawling on their knees, turning on their sides, squirming like eels, and assuming more wonderful and novel positions than was described on the show bills.

When released from their perilous position, there was not a scratch upon them, and no school-boy ever gave more emphatic expression of relief from confinement than did those 5 elephants They trumpeted, swayed back and forth, and did everything but talk. The remaining distance to the city was made overland, and a happier crew never started on, than were those animals. The cool, breezy atmosphere, and the bright moonlight were all-inspiring. As the bridges were gone at each stream, the elephants took fresh enjoyment of their liberty. At no time were they obstinate or disobedient, but seemed to realize the situation.

On arriving at Des Moines, railroad cars had to be procured, which was not easily done, as ordinary cars are too low. Some were finally found, which was about one inch higher than the tallest elephant's back. They were brought along side and the platform properly placed, when "Jack" noticed that it was a strange car, seized the door frame with his trunk, gave it a vigorous shake, and then tried the floor. Satisfied that it was strong, he marched slowly in the car, placed himself lengthwise, gave a rocking motion, and humped up his back. A bolt overhead hit his back, and he marched straight out of the car. "It's no use," said the keeper, "he won't go back there again." The ribs which supported the roof were removed, the elephants closely watching the operation. When this was done, "Jack" went in, swayed the car, humped his back, found everything all right, trumpeted his satisfaction, and went to eating.—*Davenport (Iowa) Democrat.*

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Psalm 18—A Fragment.

L. T. NORTH.

I love thee, O Lord, my trust is in thee,
For thou art my Rock, which ever abides;
My Fortress, my Strength, in whom I do see
A Buckler and Horn of Salvation besides.
I call upon thee who art my High Tower,
Who art to be praised all over the earth,
In my sorrow and shame thou sendest thy power,
And savest my soul from much leanness and dearth.

The sorrows of hell engulfed me about,
And floods of wickedness troubled me sore,
The gates of the grave wide opened their mouth,
And the snare of death went to my heart's core.
I called on the Lord for aid and relief,
My cry reached his ears in his temple afar;
The earth and its mountains he shook like a leaf,
And out from his nostrils came forth smoke and fire.

He bowed the heavens and then he came down,
In wrath and in fury (surrounded by night);
A cherub of might with strength bore him on,
And the wings of the wind buoyed him up in his flight
Then he made the dark waters his form's hiding-place,
And blackness around him stood thick like a cloud,
But his bright glory banished the clouds from his face,
And made to pass off the tornado and flood.

He thundered his words high up in the air,
And gave forth his voice in hail-storms and fire;
Then shot out his arrows and drove them afar,
And the rebels were blinded because of his ire.
At his sudden rebuke were the deep channels seen,
And the KOSMOS revealed at the blast of his might;
He sent from above and marshaled his saints
To deliver my soul from wicked men's sight.

Chicago, Ill.

Remember Lot's Wife.

The wife of Lot is ever to be remembered. So said the Great Teacher. The record, so tersely given in Gen. 19, tells a terrible story. Her doom came swift and sudden. Undoubtedly it was not looked for. Its suddenness was therefore the more appalling. The church of God ever since, has profited by this tale of disobedience and quick retribution; more especially since our Lord so earnestly called attention to the doomed woman, and bade us consider the circumstances and causes of her fate.

But while Christ's words are of general application, and echo a warning for all in every century of the present dispensation, there is without doubt a time when this warning is specially applicable as a mighty present truth. The destruction of Sodom was a similitude and type of the destruction of the whole world at the last day. The wrath on her inhabitants prefigures the divine anger at the end of time. The escape of the righteous Lot was an emblem of the escape of the elect at doomsday. The ærial fire, called "eternal fire" in Jude 7, is of the kind that shall consume the evil (Matt. 25: 41). The whole thing photographs the coming end. The circumstances where this household fled from the city were those of impending ruin. Just at this point of time—while the end of the sinful cities was all unsuspectingly coming to them, while the wicked were intensifying their wickedness, and the pious Lot was holding himself steadfast in watchful integrity, while the family were moving toward a place of safety, while the unseen fires were being kindled—right here under the shadow of looming hovering wrath, just when the sun was hasting to rise, at the very crisis the woman perished!

"Remember" all this, said Christ. His words are pertinent (Luke 17: 24-37) He had in mind his own Judgment Day when he said it. He was considering the period of its nearness, describing the features of the latest times. He speaks with no uncertain meaning. *To the last race of christians on earth* who should live prior to the world's doom, to those who would be hasting *out* from Sodom to enter *into* the New Jerusalem, going forth to meet the Bridegroom—to these, yea, to us, reader, he says, *Remember!* How striking! I hear him say it NOW! The divine warning is a tremendous "present truth."

Not another woman in all Bible history does the stern voice of God bid us remember. This feeble soul, with her doubting heart, her wandering eyes, her uncertain steps, her worldly spirit, her possibilities of escape, and her self incurred and strange doom, we are not to forget. And the last evil days are here. Clouds gather over the close of man's present economy. The future nears swiftly. The hot, hidden fires are in motion. The heavenly monition has gone forth. Up! get you out of this place; the Lord will destroy it. But the evil yet mock; the scoffers scoff; the night is dark. The hour of departure is near. We are looking out, have stepped out, are going out to the Zoar of Redemption! It is no time for a single soul who beholds the nearing end to sit at ease. Right here, and to-day, and on to the consummation, bear in mind the solemn fate of the lone and feeble, but terribly typical woman, who, while seemingly passing out of coming wrath towards a mountain of safety, miserably perished. Perished while mid-way between Sodom and Zoar. Perished in the circle of her loved ones. Perished in full view of the promised and fast-nearing asylum of Hope. And the "foolish virgins" will prove sisters to Lot's wife. O heed, O heed the King; and lest a fate more dreadful than hers come upon you, *forever "remember!"*—*D. T. Taylor.*

The New Birth.

H. POLLARD.

What is the new birth? Is it conversion? Is it resurrection? By far the larger class of christian believers maintain it to be conversion. Now this is really an important question, for it involves the true meaning of one of the foundation discourses of Christ. Both of these definitions cannot be true. Which is false?

I have seen a number of articles at various times bearing more or less directly upon this question. Some I have admired, and some have caused a smile, but I have seen nothing as yet that has shown its true answer in all its strength and beauty as I conceive it. Some have stated only one point, and then left the question, as if forgetting that there were any other Scriptures bearing upon the subject. I wish to show in this article that the new birth of the New Testament cannot be conversion, that it is resurrection, and that the harmony of all the Scriptures upon this subject is perfect and beautiful. Accordingly, my dear brethren, who hold the common view, I crave your unprejudiced hearing. Pardon any apparent assurance until you see the ground of my confidence.

The teachings of our divine Master are always of primal importance, and we begin with his language to Nicodemus, in the third chapter of John: "Ye must be born again." If Jesus intended in this chapter to teach the necessity of conversion, or a change of heart, then, of course, we may substitute either of these terms for the phrase employed by the Savior, and the statement thus changed will still be a true one and will harmonize with other Scriptures. Accordingly we thus transpose John 3: 3: "Except a man be *converted* he cannot see the kingdom of God." Is this true? It cannot be, for Jesus himself told certain wicked Jews, "there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you yourselves thrust out" (Luke 13: 28).

David also, speaking of the reward of the righteous, said, "the wicked shall see it and be grieved, he shall gnash with his teeth and melt away" (Ps. 112: 10). John the Revelator, also, saw in vision the wicked coming up on the breadth of the earth, and surrounding the camp of the saints and the beloved city (Rev. 20: 9).

These texts all teach unmistakably that the unconverted will see the kingdom of God after it has been set up at the second coming of Christ, and, therefore, Jesus was not speaking of conversion when he said, "except a man be born again he cannot see the kingdom of God."

It may be said that we should understand the word "*see*" figuratively, and not literally, but there is not the slightest reason why we should overlook the literal and prefer the figurative meaning of this plain little word. Why should we not understand the language of Jesus literally, when a literal construction involves no absurdity? The "kingdom of God" is to be a visible kingdom, and if our Lord meant to speak of entering into and enjoying that kingdom he was fully capable of choosing the proper words to convey that meaning. We cannot believe that he "in whom are hid all the treasures of wisdom and knowledge," who was "sanctified by the Father, and sent into the world," used language loosely or at random. Doubtless he chose every word and spoke with entire precision, saying neither more nor less than he intended.

The practice so common among many well-meaning persons, of "playing fast and loose" with the Scriptures—here literal and there figurative, as a favorite theory may require—is a most pernicious and dangerous one, and should be abandoned at once and forever, if we really wish to know the truth.

We next come to the fifth verse of this same chapter: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Now if it be urged that the latter clause is literally true of conversion, I admit the fact. We shall see that this is the only point upon which conversion and the birth of the Spirit agree, viz., both are necessary to an entrance into that kingdom. This, however, does not prove that conversion is meant by the phrase, "born of water and of the Spirit."

Notice. Our Lord uses different language here from the third verse. There it was simply a new birth. Here it is a new birth after a specific manner. There it was to "see" the kingdom. Here it is not merely to "see," but to enter into that kingdom. Notice also that the birth here spoken of is twofold—a birth "of water and of the Spirit."

It is evident that "Spirit" must here be understood literally, because it cannot possibly be used as a figure for anything else, and in fact I have never heard it interpreted otherwise than as referring to the Holy Spirit. But if we understand Spirit in its literal sense, we must understand the term water, coupled with it, in the same sense, for to make Spirit literal and water figurative, both being in the same clause, and without any intimation of such a change, would be taking a most unwarrantable liberty with any writings, and a transgression of one of the most common rules of interpretation.

If water be understood literally, then as water does not literally give birth, it is necessary to understand a figurative birth from literal water as the Savior's meaning, and as baptism is the only positive requirement laid upon christians in which literal water has any part, there is no alternative but to conclude that baptism is designated by the phrase "born of water."

It is simply absurd to suppose that our Savior referred to the *amniotic* fluid as this water, for all men, whether righteous or wicked, are in this sense "born of water," and hence it is no more a condition of entering the kingdom of God than is any natural birth. How absurd it would be to gravely make the assertion that unless a man was first born, he never could be prosperous or happy. It is impossible to speak of any individual or of mankind in general without presupposing the natural process by which they came into existence, and hence the absurdity of making it the condition of any subsequent attainment.

If it is objected that baptism is thus made a positive requirement, and essential to salvation, I reply that Christ was here giving the general truth in its broad sense. It is undoubtedly true that baptism cannot be ignored. Something must take place which will enable the believer to confidently trust that he has complied with this requirement. And as moral obedience is a better evidence of an honest and sincere heart than is a mere literal conformity, which may be only outward, the man who has consciously performed the spirit of the command is acceptable to him who sees the heart and judges accordingly.

Baptism may most appropriately be called, in figure, a birth from water, for as a birth is the coming forth of a new life into the world, so in baptism the believer having by his descent into the element shown, in figure, his death to the world, rises and comes forth, thus representing the birth from the element, of a new creature, who is henceforth to walk in a new life.

Being restricted to baptism for the birth of water, we next remark that this rite is always in the Scriptures preceded by belief or conversion. Jesus said, "He that believeth and is baptized shall be saved." Peter preached, "Repent and be baptized." Philip told the eunuch who wished baptism, "If thou believest with all thy heart thou mayest." In short, in every passage in the Scriptures where belief and baptism are coupled together the order of the language is invariably belief first, and then baptism. Can it be possible, that our Lord himself, enunciating a truth so important as this, solemnly declaring to this Jewish ruler that two steps were necessary to enable any man to enter the kingdom of God, would then mention these steps in the reverse order of their occurrence, while in every other place where they are mentioned in the Word of God, the Holy Spirit is careful to allude to them in the exact order of their occurrence? Not so. A theory so glaringly improbable cannot be true. We may depend upon it, brethren, that if our Lord had intended to teach Nicodemus the importance of conversion, he would here, as in every other place, have placed it prior to baptism, and thus have made the harmony of his word complete.

We will now try the other side of the question by the same rule, reading as our Lord's words to Nicodemus, "except a man be raised from the dead he cannot see the kingdom of God." Is this strictly true? I will show that it is, but first let us see what was the probable object of our Savior in thus addressing this master of Israel. The Jews and even the twelve disciples at this time believed that the Messiah was to establish a powerful and a universal kingdom on the earth, of which the Jewish people were to be the aristocracy and rulers. This was their idea of the kingdom of God. They were entirely ignorant that this kingdom was not of the present age, and would not be inaugurated until the end of the temporal age. It was to correct this mistake in Nicodemus, that Jesus addressed to him the words, "except a man be born again he cannot see the kingdom of God." The truth was conveyed by a figure, in accordance with the custom of Jesus whenever speaking to those outside the circle of his intimate friends and followers (see Luke 8:10), and was entirely equivalent to saying that the resurrection was to take place before any would even see the kingdom of God.

An examination of the Scriptures confirms the literal truth of this statement, for the kingdom cannot be set up until the earth is cleansed, and the cleansing is synonymous with the destruction of all the living wicked upon the earth, answering to the gathering and burning of the tares, the bringing and slaying of the enemies of the Nobleman, or "the battle of the great day of God Almighty," seen by the Revelator and the prophet Joel. As the wicked are all swept clean from the face of the earth, they cannot see the kingdom of God without a resurrection, while all the righteous have already received a resurrection, or its equivalent, changed from mortality to immortality. Thus we see the resurrection fulfills the language of Christ to the letter.

In the fifth verse not only a resurrection is spoken of but a specific one, a resurrection by the means of, or through the agency of, the Spirit of God. This resurrection must furthermore be preceded by a progenitive birth from water, or by baptism, and these qualifications will enable the one possessing them not only to "see" but also to "enter" into that kingdom. How beautiful the harmony here brought to view. Jesus gives to Nicodemus in a few words a concise yet complete epitome of the plan of salvation as it affects man. First baptism, then resurrection and change by the Holy Spirit, are requisite that any one may enter the kingdom of God. Baptism—the first act of obedience required of the believer, the beginning of a life of obedience, also the type of his faith in the death and resurrection of his Lord, and the emblem of his own reliving from the dead, also the seal on his part of his covenant with God. Resurrection—the ending of the believer's trials, the fruition of all his hopes, the ratification and fulfilling of God's covenant with him. Baptism and Resurrection—the beginning and the ending of the life of faith; a summing up of the work of Christ. How complete and how appropriate the figure!

Perhaps some one may wish to know before going farther what right we have to call the resurrection a birth. I reply: 1. The example of the Scriptures themselves. Isaiah speaks of the earth bringing forth children at the resurrection, and of a nation being born at once (Isa. 66: 8). The apostle Paul calls Jesus the "first-born from the dead," which can only be by virtue of his resurrection (Col. 1:18), and the same language is used by John the Revelator (Rev. 1: 5). 2. The comparison of the resurrection to a birth is most reasonable, and the figure entirely appropriate. Thus, a birth is not the inception of life, but the manifestation of a life which has been for some time concealed and hid. So also the resurrection is but the manifestation of a life which has been for some time hid in the grave, and he who having died has received life again, is practically, again born into the world from the dead.

(To be continued.)

Upper Alton, Ill.

An Error Exploded.

THOMAS FITZSIMONS.

If it needed anything, it just requires the present times to explode the Whitbyian bubble of a millennium before Christ comes. As the few post millennialists of the present day receive blow upon blow to their favorite doctrine of a millennium through man, we think their faith must be very strong indeed in the natural inate goodness of men. If there ever was an erroneous and mischievous fallacy, it is this modern one of a post millennium, contradicted as it is by both history and prophecy.

History proves that all the past empires and nations arose to their zenith, and fell through their own profligacy, dissensions, and corruption, and prophecy declares that the last times shall be "times of peril," "seducers waxing worse and worse," "great tribulation," "distress and perplexity," etc., etc. But the Whitbyian theory discovers something that upsets both history and prophecy! A wonderful discovery truly, or rather an adroit net of Satan to catch silly ones.

Philadelphia, Pa.

The Judgment.

GEO. M. BUTTON.

The last stupendous trial! Pen cannot fully describe, nor painting deeply impress.

The mighty angel swears in terrific tones that time is ended.

The thundering trump breaks on the startled ear. The heavens rend with shivering crash and flee away. The earth trembles and reels in its awful throes. While above, on lightning pinions, and in devouring flames, rolls down the gorgeous throne with its majestic occupant.

In mid-air he stops, and thousands gather round.

He speaks—the creation shrieks in its latest travail. The sea upheaves its massy waves. Earthquakes plow the forgotten tombs. They come—the sheeted, ghastly dead, pouring forth in teeming millions.

The judgment is set, and the books are opened. Silence, oppressive, profound. All heaven is ranged. Satan and his army crouch in the dust. Guilty worlds and martyred millions, do gaze, confess, and bow.

The universe is appalled. He reads, and immortality falls on the bodies of the saints. He reads—the damned are doomed to death. Evil and its mighty train is at last unmasked, undone. Virtue, truth, and right, the trio true, now shine as sun, and moon, and stars.

But ah! a wail falls on my ear, the pangs of separation. Punishment seizes. The lion's wrath flows down. Maddened screams for stupid rocks. The world is caught in mountain flames. The lost gnash in fearful agonies. All hell is moved. In black despair, they weeping sink beneath the rolling billows, and are no more.

Then I see the saintly victors in linen new, and ordered ranks, sweeping through the everlasting doors, into joy, and eternal peace.

Glory! How they sing. I cannot tell. But I know that the "morning stars," and seraph's harps, and ransomed tongues, are glorifying God.

The judgment is past. Rapturous salvation is complete.

"Shall I be counted mete,
With the enraptured host to appear,
And worship at thy feet."

Lindenwood, Ill.

That Beautiful Country.

MISS E. P. ELDRIDGE.

Inspiration tells us of a beautiful country where "the inhabitant shall not say, I am sick" (Isa. 33: 24).

That country where none are ever sick, must indeed be a delightful country; a country very much unlike this. For here in this country, there is so much to cause suffering; and how many there are, whose lives are fraught with sorrow and suffering so great; who pass so many heavy days and nights of anguish, that they often cry out, how long, O how long, is this suffering life to last? When, O when, will deliverence come? When will Jesus of Nazareth, our blessed Redeemer, the "King in his beauty," appear?

At times, our burdened and weary hearts feel sad, and grow tired; so tired of suffering on, year after year. Then how we sigh for that blest abode of the saints, where trial and suffering are never to be known. Here the sky of our happiness is often clouded by the cruel messenger of death. But in that beautiful country, there will be nomore painful separations—no more partings—no wasting disease—no pain to rack these frail mortal bodies; for they will be changed, and "fashioned like unto his (Christ's) glorious body."

"O glorious day! O blessed hope!
It lifts the fainting spirit up."

Then our loving Savior, with his own soft hand, will wipe away all tears, and give us rest—such rest as this earth in its present state, cannot give.

O, soul-cheering thought! He who was *to come*, is surely *coming*, to gather his faithful children home to dwell with him in his everlasting kingdom, to go no more out forever. That kingdom which Daniel tells us is to be under the whole heaven. In that kingdom the "people shall be all righteous;" "they shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." This, dear weary ones, is the prospect held out to encourage the fainting christian.

Dear pilgrim, do not the beauties of such a country—the rest, sweet rest, that remains for the faithful; and the blessings that are to be bestowed upon the inhabitants of that "*fair land*"—bring cheer to your waiting hearts? Our adorable Redeemer was well aware that his dear disciples after he had left them, would meet with trials sore, and afflictions great; and for that reason he told them to "be of good cheer." He had been a "man of sorrows, and acquainted with grief." It was this same blessed, Jesus that was a despised and rejected outcast, a homeless wanderer. It was this same Jesus that died upon the cross: yes, he died for you and for me, that by the exercise of faith in him, we might be "heirs of God, and joint-heirs with Jesus Christ," and dwell with him in that beautiful country.

I will come again. This coming of Jesus—what a glorious, what a soul-satisfying promise.

"O what a blessed hope is ours,
While here on earth we stay."

The Lord help us to keep looking towards Father's house; to keep our eye of faith fixed on that beautiful home, that celestial city, the New Jerusalem, which is coming down from God out of heaven.

May we never be satisfied until we awake in the likeness of Christ, and enter that blessed home, that home redolent with life, joy, and beauty; where "the earth shall be filled with the glory of the Lord;" then a glittering crown will deck the brow immortal. Dear suffering ones, when Jesus comes, these suffering lives will end. Or should we fall asleep before he comes, it will be only for a little while that we shall have to sleep; for we believe he is soon coming to raise the dead, and change the righteous living: then we shall live and reign with Christ on this earth made new; when our rest will be unending. Dear unconverted reader, haste to Christ; make your peace with him, that by and by you may dwell in that blessed country. The Lord help you, is my prayer.

Chatham, Mass.

A New Dodge.

S. K. GIBSON.

The Jewish law-keepers are taking another turn to strengthen their Sabbath law system. It is to take away from us the fact of the resurrection of Christ on the first day of the week, by the claim that he arose on the seventh day, the Sabbath of the law.

Their argument is that Christ must remain in the tomb seventy-two hours to fill the three days; and it seems to be very necessary that he occupy the tomb just seventy-two hours; no more, no less. How very precise! Well, to show this, of course, Christ must be crucified on Wednesday instead of Thursday, and this they try to prove. For if he was put to death on Thursday he could not have risen on the first day of the week and fill the prediction of just three days; and if he arose on the Sabbath, it would still lessen the number of hours that he must be in the grave; therefore, he must have been put to death on Wednesday. This is proof No 1 (?).

The next is found in Matt. 28: 1, "In the end of the Sabbath as it began to dawn toward the first day of the week," etc. This, they claim, proves the two Marys came before the Sabbath ended and that Christ had then risen. It is, of course, based on the term, "In the end of the Sabbath," as implying before the end and not after the end of the Sabbath. Now let us look at this, and see if this argument is not about equal to the other.

We have another example of the use of this term, "In the end," in which we need not mistake the meaning (Matt. 13: 40), "So shall it be in the end of this world" (age). What occurs in the end of this world? The tares (wicked) are gathered and burned in the fire. Well, is this accomplished before the end of this age, before the coming of Christ, before the resurrection of the dead, before the judgment of the great day? I presume that no one that has no hobby-horse to hold will admit that it is. It certainly implies either before or after these events; and as it is impossible, according to Scripture, to mean before, it is very certain that it signifies, "So shall it be after the end of this world."

Now "In the end of the Sabbath, (after the end of the Sabbath) as it began to dawn toward the first day of the week, came Mary." At what time was this? on the Sabbath before sun-down? or rather, was it not on the first day, "as day began to dawn?" When is the "dawn of day?" Is it fourteen hours before sun-rise? It must be about that time if they came to the sepulchre on the Sabbath or just at the close of the Sabbath and found the tomb empty, as the law-keepers claim.

If "In the end of the Sabbath," etc., signifies before the end, then we will read, "Before the end came Mary," etc. Now, what did this Mary and the other Mary come to the sepulchre for? simply, as Matthew says, "to see the sepulchre?" Mark says, "They came to anoint him." Then would they have broken the Sabbath; and this spoils their argument; but if they claim it was just after the end of the Sabbath, then they do not prove but what Christ arose after the Sabbath also, and their case is lost. But Luke says, they prepared the spices and ointment and rested on the Sabbath day according to the Scriptures, and upon the first day of the week, very early in the morning bringing spices.

Mark says, "When the Sabbath was passed, very early in the morning, the first day of the week—at (before) the rising of the sun?"

John says, "The first day of the week cometh Mary—early, when it was yet dark." Thus we have the united testimony of Mark, Luke and John, with Matthew, that it was not on the Sabbath that Christ arose, for Mary Magdalene and the other Mary did not go to the sepulchre until "the first day of the week," "after the Sabbath" was past—early in the morning at the rising of the sun. This is clear enough, I think.

Again, "And behold there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." Here is the presence of the angel, the stone is rolled back, the keepers fall like dead men. Mary did not see Jesus arise, but she soon saw him in the garden close by.

We cannot perhaps, prove just the hour that he did arise—was made alive—born from the dead by the spirit of the living God, the spirit of lives at and by the presence of this messenger, when his mighty voice was heard in the creaking earth, and when earth was made to yield her trust. If Christ did arise on the seventh day where was there any demonstration of the power of God's presence?

Was all that display of God's power and glory manifested simply at the opening of the tomb when Christ had left it more than twelve hours before? Or had Christ twelve hours before in the Sabbath of the Lord ordained to be kept to all eternity, sanctified of God, a memorial of creation and recreation, of generation and regeneration, of resurrection and eternal redemption, I say had Christ in this all important day come to life like a worm of the dust, silently and alone, no demonstration of the Father no glory of angels, no earthquake or trembling of earth or men, no one knowing it, no one knowing that the Lord of glory, the King of heaven, the Son of God, that died to redeem a world—lived again, and that he had burst the bars of death and come forth a triumphant conqueror over death, hell, and the grave, then and there? yet no one comes—angels come not to bid him welcome, heaven is shut out, the sun has hid his face, earth is shrouded in a pall of darkness, and for forty-two hours the King of glory is alive and remains shut in the tomb waiting, still waiting! He must arise to glorify the Sabbath of the Lord, yet he waits twelve long hours for a favor from the Father—the door is closed and the angels do not come to roll back the stone, and proclaim that Jesus lives again! What a wonderful triumph is this for the seventh day Sabbath!

When will men believe God's word, and cease to pervert the plain and positive Scripture truths? May the glad day hasten speedily.

Allerton, Iowa.

The Roman Sentinel.

When Pompeii was destroyed, there were very many buried in the ruins of it, who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there, while the heavens threatened him; there, while the earth shook beneath him; there, while the lava stream rolled, he had stood at his post; and there after a thousand years, he was found. So let christians stand to their duty, in the post at which their Captain has placed them.

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Psalm 18—A Fragment.

L. T. MORRIS.

I love thee, O Lord, my trust is in thee,
For thou art my Rock, which ever abides;
My Fortress, my Strength, in whom I do see
A Buckler and Horn of Salvation besides.
I call upon thee who art my High Tower,
Who art to be praised all over the earth,
In my sorrow and shame thou sendest thy power,
And savest my soul from much leanness and dearth.

The sorrows of hell engulfed me about,
And floods of wickedness troubled me sore,
The gates of the grave wide opened their mouth,
And the snare of death went to my heart's core.
I called on the Lord for aid and relief,
My cry reached his ears in his temple afar;
The earth and its mountains he shook like a leaf,
And out from his nostrils came forth smoke and fire.

He bowed the heavens and then he came down,
In wrath and in fury (surrounded by night);
A cherub of might with strength bore him on,
And the wings of the wind buoyed him up in his flight
Then he made the dark waters his form's biding-place,
And blackness around him stood thick like a cloud,
But his bright glory banished the clouds from his face,
And made to pass off the tornado and flood.

He thundered his words high up in the air,
And gave forth his voice in hail storms and fire;
Then shot out his arrows and drove them afar,
And the rebels were blinded because of his ire.
At his sudden rebuke were the deep channels seen,
And the KOSMOS revealed at the blast of his might;
He sent from above and marshaled his saints
To deliver my soul from wicked men's sight.

Chicago, Ill.

Remember Lot's Wife.

The wife of Lot is ever to be remembered. So said the Great Teacher. The record, so tersely given in Gen. 19, tells a terrible story. Her doom came swift and sudden. Undoubtedly it was not looked for. Its suddenness was therefore the more appalling. The church of God ever since, has profited by this tale of disobedience and quick retribution; more especially since our Lord so earnestly called attention to the doomed woman, and bade us consider the circumstances and causes of her fate.

But while Christ's words are of general application, and echo a warning for all in every century of the present dispensation, there is without doubt a time when this warning is specially applicable as a mighty present truth. The destruction of Sodom was a similitude and type of the destruction of the whole world at the last day. The wrath on her inhabitants prefigures the divine anger at the end of time. The escape of the righteous Lot was an emblem of the escape of the elect at doomsday. The ærial fire, called "eternal fire" in Jude 7, is of the kind that shall consume the evil (Matt. 25: 41). The whole thing photographs the coming end. The circumstances where this household fled from the city were those of impending ruin. Just at this point of time—while the end of the sinful cities was all unsuspectingly coming to them, while the wicked were intensifying their wickedness, and the pious Lot was holding himself steadfast in watchful integrity, while the family were moving toward a place of safety, while the unseen fires were being kindled—right here under the shadow of looming hovering wrath, just when the sun was hasting to rise, at the very crisis the woman perished!

"Remember" all this, said Christ. His words are pertinent (Luke 17:24-37) He had in mind his own Judgment Day when he said it. He was considering the period of its nearness, describing the features of the latest times. He speaks with no uncertain meaning, *To the last race of christians on earth* who should live prior to the world's doom, to those who would be hasting *out* from Sodom to enter *into* the New Jerusalem, going forth to meet the Bridegroom—to these, yea, to us, reader, he says, *Remember!* How striking! I hear him say it NOW! The divine warning is a tremendous "present truth."

Not another woman in all Bible history does the stern voice of God bid us remember. This feeble soul, with her doubting heart, her wandering eyes, her uncertain steps, her worldly spirit, her possibilities of escape, and her self incurred and strange doom, we are not to forget. And the last evil days are here. Clouds gather over the close of man's present economy. The future nears swiftly. The hot, hidden fires are in motion. The heavenly monition has gone forth. Up! get you out of this place; the Lord will destroy it. But the evil yet mock; the scoffers scoff; the night is dark. The hour of departure is near. We are looking out, have stepped out, are going out to the Zoar of Redemption! It is no time for a single soul who beholds the nearing end to sit at ease. Right here, and to-day, and on to the consummation, bear in mind the solemn fate of the lone and feeble, but terribly typical woman, who, while seemingly passing out of coming wrath towards a mountain of safety, miserably perished. Perished while mid-way between Sodom and Zoar. Perished in the circle of her loved ones. Perished in full view of the promised and fast-nearing asylum of Hope. And the "foolish virgins" will prove sisters to Lot's wife. O heed, O heed the King; and lest a fate more dreadful than hers come upon you, *forever "remember!"*—*D. T. Taylor.*

The New Birth.

H. POLLARD.

What is the new birth? Is it conversion? Is it resurrection? By far the larger class of christian believers maintain it to be conversion. Now this is really an important question, for it involves the true meaning of one of the foundation discourses of Christ. Both of these definitions cannot be true. Which is false?

I have seen a number of articles at various times bearing more or less directly upon this question. Some I have admired, and some have caused a smile, but I have seen nothing as yet that has shown its true answer in all its strength and beauty as I conceive it. Some have stated only one point, and then left the question, as if forgetting that there were any other Scriptures bearing upon the subject. I wish to show in this article that the new birth of the New Testament cannot be conversion, that it is resurrection, and that the harmony of all the Scriptures upon this subject is perfect and beautiful. Accordingly, my dear brethren, who hold the common view, I crave your unprejudiced hearing. Pardon any apparent assurance until you see the ground of my confidence.

The teachings of our divine Master are always of primal importance, and we begin with his language to Nicodemus, in the third chapter of John: "Ye must be born again." If Jesus intended in this chapter to teach the necessity of conversion, or a change of heart, then, of course, we may substitute either of these terms for the phrase employed by the Savior, and the statement thus changed will still be a true one and will harmonize with other Scriptures. Accordingly we thus transpose John 3: 5: "Except a man be *converted* he cannot see the kingdom of God." Is this true? It cannot be, for Jesus himself told certain wicked Jews, "there shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob in the kingdom of God, and you yourselves thrust out" (Luke 13: 28).

David also, speaking of the reward of the righteous, said, "the wicked shall see it and be grieved, he shall gnash with his teeth and melt away" (Ps. 112: 10). John the Revelator, also, saw in vision the wicked coming up on the breadth of the earth, and surrounding the camp of the saints and the beloved city (Rev. 20: 9).

These texts all teach unmistakably that the unconverted will see the kingdom of God after it has been set up at the second coming of Christ, and, therefore, Jesus was not speaking of conversion when he said, "except a man be born again he cannot see the kingdom of God."

It may be said that we should understand the word "*see*" figuratively, and not literally, but there is not the slightest reason why we should overlook the literal and prefer the figurative meaning of this plain little word. Why should we not understand the language of Jesus literally, when a literal construction involves no absurdity? The "kingdom of God" is to be a visible kingdom, and if our Lord meant to speak of entering into and enjoying that kingdom he was fully capable of choosing the proper words to convey that meaning. We cannot believe that he "in whom are hid all the treasures of wisdom and knowledge," who was "sanctified by the Father, and sent into the world," used language loosely or at random. Doubtless he chose every word and spoke with entire precision, saying neither more nor less than he intended.

The practice so common among many well-meaning persons, of "playing fast and loose" with the Scriptures—here literal and there figurative, as a favorite theory may require—is a most pernicious and dangerous one, and should be abandoned at once and forever, if we really wish to know the truth.

We next come to the fifth verse of this same chapter: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Now if it be urged that the latter clause is literally true of conversion, I admit the fact. We shall see that this is the only point upon which conversion and the birth of the Spirit agree, viz., both are necessary to an entrance into that kingdom. This, however, does not prove that conversion is meant by the phrase, "born of water and of the Spirit."

Notice. Our Lord uses different language here from the third verse. There it was simply a new birth. Here it is a new birth after a specific manner. There it was to "see" the kingdom. Here it is not merely to "see," but to enter into that kingdom. Notice also that the birth here spoken of is two-fold—a birth "of water and of the Spirit."

It is evident that "Spirit" must here be understood literally, because it cannot possibly be used as a figure for anything else, and in fact I have never heard it interpreted otherwise than as referring to the Holy Spirit. But if we understand Spirit in its literal sense, we must understand the term water, coupled with it, in the same sense, for to make Spirit literal and water figurative, both being in the same clause, and without any intimation of such a change, would be taking a most unwarrantable liberty with any writings, and a transgression of one of the most common rules of interpretation.

If water be understood literally, then as water does not literally give birth, it is necessary to understand a figurative birth from literal water as the Savior's meaning, and as baptism is the only positive requirement laid upon christians in which literal water has any part, there is no alternative but to conclude that baptism is designated by the phrase "born of water."

It is simply absurd to suppose that our Savior referred to the *amniotic* fluid as this water, for all men, whether righteous or wicked, are in this sense "born of water," and hence it is no more a condition of entering the kingdom of God than is any natural birth. How absurd it would be to gravely make the assertion that unless a man was first born, he never could be prosperous or happy. It is impossible to speak of any individual or of mankind in general without presupposing the natural process by which they came into existence, and hence the absurdity of making it the condition of any subsequent attainment.

If it is objected that baptism is thus made a positive requirement, and essential to salvation, I reply that Christ was here giving the general truth in its broad sense. It is undoubtedly true that baptism cannot be ignored. Something must take place which will enable the believer to confidently trust that he has complied with this requirement. And as moral obedience is a better evidence of an honest and sincere heart than is a mere literal conformity, which may be only outward, the man who has consciously performed the spirit of the command is acceptable to him who sees the heart and judges accordingly.

Baptism may most appropriately be called, in figure, a birth from water, for as a birth is the coming forth of a new life into the world, so in baptism the believer having by his descent into the element shown, in figure, his death to the world, rises and comes forth, thus representing the birth from the element, of a new creature, who is henceforth to walk in a new life.

Being restricted to baptism for the birth of water, we next remark that this rite is always in the Scriptures preceded by belief or conversion. Jesus said, "He that believeth and is baptized shall be saved." Peter preached, "Repent and be baptized." Philip told the eunuch who wished baptism, "If thou believest with all thy heart thou mayest." In short, in every passage in the Scriptures where belief and baptism are coupled together the order of the language is invariably belief first, and then baptism. Can it be possible, that our Lord himself, enunciating a truth so important as this, solemnly declaring to this Jewish ruler that two steps were necessary to enable any man to enter the kingdom of God, would then mention these steps in the reverse order of their occurrence, while in every other place where they are mentioned in the Word of God, the Holy Spirit is careful to allude to them in the exact order of their occurrence? Not so. A theory so glaringly improbable cannot be true. We may depend upon it, brethren, that if our Lord had intended to teach Nicodemus the importance of conversion, he would here, as in every other place, have placed it prior to baptism, and thus have made the harmony of his word complete.

We will now try the other side of the question by the same rule, reading as our Lord's words to Nicodemus, "except a man be raised from the dead he cannot see the kingdom of God." Is this strictly true? I will show that it is, but first let us see what was the probable object of our Savior in thus addressing this master of Israel. The Jews and even the twelve disciples at this time believed that the Messiah was to establish a powerful and a universal kingdom on the earth, of which the Jewish people were to be the aristocracy and rulers. This was their idea of the kingdom of God. They were entirely ignorant that this kingdom was not of the present age, and would not be inaugurated until the end of the temporal age. It was to correct this mistake in Nicodemus, that Jesus addressed to him the words, "except a man be born again he cannot see the kingdom of God." The truth was conveyed by a figure, in accordance with the custom of Jesus whenever speaking to those outside the circle of his intimate friends and followers (see Luke 8:10), and was entirely equivalent to saying that the resurrection was to take place before any would even see the kingdom of God.

An examination of the Scriptures confirms the literal truth of this statement, for the kingdom cannot be set up until the earth is cleansed, and the cleansing is synonymous with the destruction of all the living wicked upon the earth, answering to the gathering and burning of the tares, the bringing and slaying of the enemies of the Nobleman, or "the battle of the great day of God Almighty," seen by the Revelator and the prophet Joel. As the wicked are all swept clean from the face of the earth, they cannot see the kingdom of God without a resurrection, while all the righteous have already received a resurrection, or its equivalent, changed from mortality to immortality. Thus we see the resurrection fulfills the language of Christ to the letter.

In the fifth verse not only a resurrection is spoken of but a specific one, a resurrection by the means of, or through the agency of, the Spirit of God. This resurrection must furthermore be preceded by a prefigurative birth from water, or by baptism, and these qualifications will enable the one possessing them not only to "see" but also to "enter" into that kingdom. How beautiful the harmony here brought to view. Jesus gives to Nicodemus in a few words a concise yet complete epitome of the plan of salvation as it affects man. First baptism, then resurrection and change by the Holy Spirit, are requisite that any one may enter the kingdom of God. Baptism—the first act of obedience required of the believer, the beginning of a life of obedience, also the type of his faith in the death and resurrection of his Lord, and the emblem of his own reliving from the dead, also the seal on his part of his covenant with God. Resurrection—the ending of the believer's trials, the fruition of all his hopes, the ratification and fulfilling of God's covenant with him. Baptism and Resurrection—the beginning and the ending of the life of faith; a summing up of the work of Christ. How complete and how appropriate the figure!

Perhaps some one may wish to know before going farther what right we have to call the resurrection a birth. I reply: 1. The example of the Scriptures themselves. Isaiah speaks of the earth bringing forth children at the resurrection, and of a nation being born at once (Isa. 66: 8). The apostle Paul calls Jesus the "first-born from the dead," which can only be by virtue of his resurrection (Col. 1:18), and the same language is used by John the Revelator (Rev. 1: 5). 2. The comparison of the resurrection to a birth is most reasonable, and the figure entirely appropriate. Thus, a birth is not the inception of life, but the manifestation of a life which has been for some time concealed and hid. So also the resurrection is but the manifestation of a life which has been for some time hid in the grave, and he who having died has received life again, is practically, again born into the world from the dead.

(To be continued.)

Upper Alton, Ill.

An Error Exploded.

THOMAS FITZSIMONS.

If it needed anything, it just requires the present times to explode the Whitbyian bubble of a millennium before Christ comes. As the few post millennialists of the present day receive blow upon blow to their favorite doctrine of a millennium through man, we think their faith must be very strong indeed in the natural inate goodness of men. If there ever was an erroneous and mischievous fallacy, it is this modern one of a post millennium, contradicted as it is by both history and prophecy.

History proves that all the past empires and nations arose to their zenith, and fell through their own profligacy, dissensions, and corruption, and prophecy declares that the last times shall be "times of peril," "seducers waxing worse and worse," "great tribulation," "distress and perplexity," etc., etc. But the Whitbyian theory discovers something that upsets both history and prophecy! A wonderful discovery truly, or rather an adroit net of Satan to catch silly ones.

Philadelphia, Pa.

The Judgment.

GEO. M. BUTTON.

The last stupendous trial! Pen cannot fully describe, nor painting deeply impress.

The mighty angel swears in terrific tones that time is ended.

The thundering trump breaks on the startled ear. The heavens rend with shivering crash and flee away. The earth trembles and reels in its awful throes. While above, on lightning pinions, and in devouring flames, rolls down the gorgeous throne with its majestic occupant.

In mid-air he stops, and thousands gather round.

He speaks—the creation shrieks in its latest travail. The sea upheaves its massy waves. Earthquakes plow the forgotten tombs. They come—the sheeted, ghastly dead, pouring forth in teeming millions.

The judgment is set, and the books are opened. Silence, oppressive, profound. All heaven is ranged. Satan and his army crouch in the dust. Guilty worlds and martyred millions, do gaze, confess, and bow.

The universe is appalled. He reads, and immortality falls on the bodies of the saints. He reads—the damned are doomed to death. Evil and its mighty train is at last unmasked, undone. Virtue, truth, and right, the trio true, now shine as sun, and moon, and stars. But ah! a wall falls on my ear, the pangs of separation. Punishment seizes. The lion's wrath flows down. Maddened screams for stupid rocks. The world is caught in mountain flames. The lost gnash in fearful agonies. All hell is moved. In black despair, they weeping sink beneath the rolling billows, and are no more.

Then I see the saintly victors in linen new, and ordered ranks, sweeping through the everlasting doors, into joy, and eternal peace.

Glory! How they sing. I cannot tell. But I know that the "morning stars," and seraph's harps, and ransomed tongues, are glorifying God.

The judgment is past. Rapturous salvation is complete.

"Shall I be counted mete,
With the enraptured host to appear,
And worship at thy feet."

Lindenwood, Ill.

That Beautiful Country.

MISS H. P. ELDRIDGE.

Inspiration tells us of a beautiful country where "the inhabitant shall not say, I am sick" (Isa. 33: 24).

That country where none are ever sick, must indeed be a delightful country; a country very much unlike this. For here in this country, there is so much to cause suffering; and how many there are, whose lives are fraught with sorrow and suffering so great; who pass so many heavy days and nights of anguish, that they often cry out, how long, O how long, is this suffering life to last? When, O when, will deliverence come? When will Jesus of Nazareth, our blessed Redeemer, the "King in his beauty," appear?

At times, our burdened and weary hearts feel sad, and grow tired; so tired of suffering on, year after year. Then how we sigh for that blest abode of the saints, where trial and suffering are never to be known. Here the sky of our happiness is often clouded by the cruel messenger of death. But in that beautiful country, there will be nomore painful separations—no more partings—no wasting disease—no pain to rack these frail mortal bodies; for they will be changed, and "fashioned like unto his (Christ's) glorious body."

"O glorious day! O blessed hope!
It lifts the fainting spirit up."

Then our loving Savior, with his own soft hand, will wipe away all tears, and give us rest—such rest as this earth in its present state, cannot give.

O, soul-cheering thought! He who was *to come*, is surely *coming*, to gather his faithful children home to dwell with him in his everlasting kingdom, to go no more out forever. That kingdom which Daniel tells us is to be under the whole heaven. In that kingdom the "people shall be all righteous;" "they shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." This, dear weary ones, is the prospect held out to encourage the fainting christian.

Dear pilgrim, do not the beauties of such a country—the rest, sweet rest, that remains for the faithful; and the blessings that are to be bestowed upon the inhabitants of that "*fair land*"—bring cheer to your waiting hearts? Our adorable Redeemer was well aware that his dear disciples after he had left them, would meet with trials sore, and afflictions great; and for that reason he told them to "be of good cheer." He had been a "man of sorrows, and acquainted with grief." It was this same blessed, Jesus that was a despised and rejected outcast, a homeless wanderer. It was this same Jesus that died upon the cross: yes, he died for you and for me, that by the exercise of faith in him, we might be "heirs of God, and joint-heirs with Jesus Christ," and dwell with him in that beautiful country.

I will come again. This coming of Jesus—what a glorious, what a soul-satisfying promise.

"O what a blessed hope is ours,
While here on earth we stay."

The Lord help us to keep looking towards Father's house; to keep our eye of faith fixed on that beautiful home, that celestial city, the New Jerusalem, which is coming down from God out of heaven.

May we never be satisfied until we awake in the likeness of Christ, and enter that blessed home, that home redolent with life, joy, and beauty; where "the earth shall be filled with the glory of the Lord;" then a glittering crown will deck the brow immortal. Dear suffering ones, when Jesus comes, these suffering lives will end. Or should we fall asleep before he comes, it will be only for a little while that we shall have to sleep; for we believe he is soon coming to raise the dead, and change the righteous living: then we shall live and reign with Christ on this earth made new; when our rest will be unending. Dear unconverted reader, haste to Christ; make your peace with him, that by and by you may dwell in that blessed country. The Lord help you, is my prayer.

Chatham, Mass.

A New Dodge.

S. K. GIBSON.

The Jewish law-keepers are taking another turn to strengthen their Sabbath law system. It is to take away from us the fact of the resurrection of Christ on the first day of the week, by the claim that he arose on the seventh day, the Sabbath of the law.

Their argument is that Christ must remain in the tomb seventy-two hours to fill the three days; and it seems to be very necessary that he occupy the tomb just seventy-two hours; no more, no less. How very precise! Well, to show this, of course, Christ must be crucified on Wednesday instead of Thursday, and this they try to prove. For if he was put to death on Thursday he could not have risen on the first day of the week and fill the prediction of just three days; and if he arose on the Sabbath, it would still lessen the number of hours that he must be in the grave; therefore, he must have been put to death on Wednesday. This is proof No 1 (?).

The next is found in Matt. 28: 1, "In the end of the Sabbath as it began to dawn toward the first day of the week," etc. This, they claim, proves the two Marys came before the Sabbath ended and that Christ had then risen. It is, of course, based on the term, "In the end of the Sabbath," as implying before the end and not after the end of the Sabbath. Now let us look at this, and see if this argument is not about equal to the other.

We have another example of the use of this term, "In the end," in which we need not mistake the meaning (Matt. 13: 40), "So shall it be in the end of this world" (age). What occurs in the end of this world? The tares (wicked) are gathered and burned in the fire. Well, is this accomplished before the end of this age, before the coming of Christ, before the resurrection of the dead, before the judgment of the great day? I presume that no one that has no hobby-horse to hold will admit that it is. It certainly implies either before or after these events; and as it is impossible, according to Scripture, to mean before, it is very certain that it signifies, "So shall it be after the end of this world."

Now "In the end of the Sabbath, (after the end of the Sabbath) as it began to dawn toward the first day of the week, came Mary." At what time was this? on the Sabbath before sun-down? or rather, was it not on the first day, "as day began to dawn?" When is the "dawn of day?" Is it fourteen hours before sun-rise? It must be about that time if they came to the sepulchre on the Sabbath or just at the close of the Sabbath and found the tomb empty, as the law-keepers claim.

If "In the end of the Sabbath," etc., signifies before the end, then we will read, "Before the end came Mary," etc. Now, what did this Mary and the other Mary come to the sepulchre for? simply, as Matthew says, "to see the sepulchre?" Mark says, "They came to anoint him." Then would they have broken the Sabbath; and this spoils their argument; but if they claim it was just after the end of the Sabbath, then they do not prove but what Christ arose after the Sabbath also, and their case is lost. But Luke says, they prepared the spices and ointment and rested on the Sabbath day according to the Scriptures, and upon the first day of the week, very early in the morning bringing spices.

Mark says, "When the Sabbath was passed, very early in the morning, the first day of the week—at (before) the rising of the sun?"

John says, "The first day of the week cometh Mary—early, when it was yet dark." Thus we have the united testimony of Mark, Luke and John, with Matthew, that it was not on the Sabbath that Christ arose, for Mary Magdalene and the other Mary did not go to the sepulchre until "the first day of the week," "after the Sabbath" was past—early in the morning at the rising of the sun. This is clear enough, I think.

Again, "And behold there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it." Here is the presence of the angel, the stone is rolled back, the keepers fall like dead men. Mary did not see Jesus arise. but she soon saw him in the garden close by.

We cannot perhaps, prove just the hour that he did arise—was made alive—born from the dead by the spirit of the living God, the spirit of lives at and by the presence of this messenger, when his mighty voice was heard in the creaking earth, and when earth was made to yield her trust. If Christ did arise on the seventh day where was there any demonstration of the power of God's presence?

Was all that display of God's power and glory manifested simply at the opening of the tomb when Christ had left it more than twelve hours before? Or had Christ twelve hours before in the Sabbath of the Lord ordained to be kept to all eternity, sanctified of God, a memorial of creation and re-creation, of generation and regeneration, of resurrection and eternal redemption, I say had Christ in this all important day come to life like a worm of the dust, silently and alone, no demonstration of the Father no glory of angels, no earthquake or trembling of earth or men, no one knowing it, no one knowing that the Lord of glory, the King of heaven, the Son of God, that died to redeem a world—lived again, and that he had burst the bars of death and come forth a triumphant conqueror over death, hell, and the grave, then and there? yet no one comes—angels come not to bid him welcome, heaven is shut out, the sun has hid his face, earth is shrouded in a pall of darkness, and for forty-two hours the King of glory is alive and remains shut in the tomb waiting, still waiting! He must arise to glorify the Sabbath of the Lord, yet he waits twelve long hours for a favor from the Father—the door is closed and the angels do not come to roll back the stone, and proclaim that Jesus lives again! What a wonderful triumph is this for the seventh day Sabbath!

When will men believe God's word, and cease to pervert the plain and positive Scripture truths? May the glad day hasten speedily.

Allerton, Iowa.

The Roman Sentinel.

When Pompeii was destroyed, there were very many buried in the ruins of it, who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there, while the heavens threatened him; there, while the earth shook beneath him; there, while the lava stream rolled, he had stood at his post; and there after a thousand years, he was found. So let christians stand to their duty, in the post at which their Captain has placed them.

Advent Christian Times.

FRANK BURR, - - - EDITOR.

All matter for publication in THE TIMES, whether articles, letters, obituaries, or appointments, should be directed to
EDITOR,
ADVENT CHRISTIAN TIMES,
91 S. Green St., Chicago, Ill.

CHICAGO, WEDNESDAY, AUG. 23, 1876.

THE A. C. TIMES will be sent to new subscribers three months on trial for 50 cents.

WE baptized one convert from the Roman Catholic church, in Union Mills, Ind., on Sunday, August 13th.

ELD. J. C. SMITH and wife have lately held a meeting at Jarbelo, Kansas, with good interest. Eight were baptized at the meeting.

WE expect to hold a basket-meeting at Hanna Station, Ind., on the Chicago, Pittsburg and Ft. Wayne R. R., on Sunday, August 27th. The meeting will be held under the auspices of the church in Union Mills, Ind.

WE hope to be able to attend the campmeetings at West Irving, Iowa, Galesburg, Ill., and the two Kansas campmeetings this fall. We shall have books and tracts with us, and will be glad to collect dues and obtain subscriptions on the ADVENT CHRISTIAN TIMES and *World's Crisis* at these meetings.

WORK has commenced upon a building in Chicago, intended for Moody and Sankey, in which to hold meetings this fall. It is on the southwest corner of Monroe and Franklin streets, opposite J. V. Farwell and Co.'s block. It is intended to accommodate 8,000 people, and the meetings, which are to commence about October first, are expected to continue three months at least.

"ONE SPIRIT."

We did not mean to say in our last number that "they who possess *our* spirit will be very apt to unite," but the types made it read so. We wrote, "they who possess *one* spirit" etc. We presume our readers noticed the strangeness of the expression, and wondered at it. We are not at the head of any church, but we belong to a church of which Christ is the only head, and the spirit of that body is of Christ, and not of man.

SEEING.

There are many things seen by the children of God that are unperceived by the children of this world.

Mortal man, of the earth earthy may behold the forms and fashions, the works and wonders that perish, but he can see no farther. He may see the brightness and beauty of earthly things, but he cannot see the glory of God. The landscape of nature may attract his vision, and fill him with rapture, but the joys of the new creation are not seen by him. His vision is bounded by an earthly horizon, and confined to worldly things.

Even his mental vision is limited to the wisdom of this world. He sees natural causes and results; he perceives the solution of problems that pertain to human life and the science of temporal things. He studies the arrangement of forces and laws that control natural substances, but the substances that are spiritual and that enter into the things of God's eternal kingdom are beyond his vision and comprehension.

He walks amid the power of those substances and forces, and they are unrecognized by him. Like a blind man amid the works of nature in the light of day, he sees them not. The "light of life" is as darkness to him. Is there a "kingdom of God" in the divine economy of the future? He has never perceived it. Are the forces and elements of that kingdom already at work around him? He is not aware of it. Does one talk with him of the joys of salvation, and the experiences connected with the blessed hope? He cannot see it. It is all dark to him.

How can he be made to perceive the wonders and beauties and glorious excellencies of the kingdom of God? In only one way; he must be born from above." He needs another nature, with other eyes and powers of perception from those of the natural man, in order to perceive the things of the Spirit.

A man can know nothing, see nothing of the things of God, unless the Spirit of God is his life, imparting to him new sight, new hearing, a new heart and a revelation of divine things unperceived before.

Nothing is more easily demonstrated than this. No man can see, can know the things of man or of nature except he have the spirit of man in him—except he be alive; "Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 3 : 11). They that can "see the kingdom of God" are "new creatures," having a new life imparted to them by means of a new element, and that element is the Spirit of God. By this means God hath already beforehand revealed unto his children that which "eye hath not seen, nor ear heard, neither have entered into the heart of man." They see the "righteousness and peace, and joy in the Holy Spirit" and already the songs of redemption are on their lips, the joys of salvation are in their hearts, and the life of godliness is their experience in the world.

They are "born from above" but they yet "bear the image of the earthy." They are children of God as Jesus was, but that is fulfilled which was written, "therefore the world knoweth us not because it knew him not" (1 John 3 : 1).

Men with sightless eyeballs can see the things of the kingdom of God as far as they are revealed among mortal men. But the time is coming, and not far distant, when those very eyeballs will be made to glow with immortal vision, when the hidden life will manifest itself outwardly, when the new earth shall be formed by the eternal word of the ever living Christ, and then the children of God who have seen the power of Jehovah and perceived the things of the kingdom of God shall "bear the image of the heavenly."

Said Jesus concerning the multitude around him, "they seeing, see not; and hearing, they hear not, neither do they understand." But to his disciples he said, "blessed are your eyes for they see, and your ears for they hear." But if such sight be lost, if the light within become darkness, "how great is that darkness!" Of such an one Peter declared, he "is blind, and cannot see afar off."

Can you see the kingdom of God? Have you sight as a new creature? Has the new life, the life "from above" an abiding place in you? Do you look at things unseen? Do you perceive them clearly? Have "old things passed away?" Then truly are you walking in the light, and your "fellowship is with the Father, and with his Son Jesus Christ." You only wait to be "clothed upon." You soon will be made like Christ in outward semblance.

Like the blessed Master you can even now say, "we speak that we do know and testify that we have seen" (John 3: 11). Being "born from above," you are even now a child of God (1 John 3 : 1), a partaker of the divine nature (2 Pet. 1 : 4), and you are rejoicing in hope, looking forward to the complete work of perfection to be accomplished at the appearing and kingdom of our Christ.

Thus the saint of God sees things invisible to mortal eyes; sees the kingdom of God, which those who are only earthly born cannot see; and he testifies of that which he has seen, to the praise of his Lord and to the salvation of his soul.

THE PRESIDENTIAL CAMPAIGN.

The politicians of the United States have entered upon what is called a presidential campaign for the purpose of winning the favor of the people who are voters to secure the election of some particular candidate whom they have set up. The contest is to be decided at the ballot-box in November next. Men cannot vote for a particular candidate, direct, but for certain electors whom the politicians may name, and who afterwards shall meet and elect a president. In the meantime, from now until election, there will be mass meetings, speeches, and various demonstrations by night and by day, to influence the people to favor this or that party, as the leaders may wish.

It is needful that there should be human governments at the present time. As long as the "times of the Gentiles" continue there will be need of legal restraint and a "revenger to execute wrath upon him that doeth evil" (Rom. 13 : 4). The time has not yet come for the Messiah to be enthroned upon the earth. That time is appointed, and will come, but until then temporal powers are "ordained of God." It would not only be folly, but contrary to Scripture teaching to say the world needs no human rulers at present. To the wicked they are a restraint; to the church they are intended as a minister for good, and are thus, providing they enact righteous laws. Hence, we are taught to pray for them, submit to them, support them in all righteous ways and acts.

In this country the rulers are chosen from time to time, as the result of a ballot by the people. From pathmaster to president, the voice of the people is the professed power by which tenure of office is obtained. Yet there is ample proof that the natural and legitimate results of a righteous ballot are not discovered in an election, as various means are frequently used to bribe voters, stuff the boxes, prevent ballots and the like, to accomplish some party purpose. Still the ballot is as pure, probably, in this country as in any where it is used, if not purer.

It is well known that all political parties and bodies in this country who have any control in government affairs are very corrupt. The presidential contest now going on is between two principal parties whose leaders have thus far shown themselves to be almost entirely swayed by personal aggrandizement in their actions. But very little true patriotism or integrity is manifest in their deeds, but instead we find that greed for money is the great motive of action, and cause of strife for the supremacy. To all men of integrity and uprightness, the career of politicians and the deeds of government officials is disgusting almost to an extreme. But we are sorry to say, there are but few men of such integrity and uprightness to be found. Most men, from the respectable hodcarrier to the statesman or man of letters, have their party preference, and will join in the political contest as if their party and their candidate were the embodiment of all purity. This may seem strange, but it is found to be true wherever humanity prevails. Divinity alone can uproot such views from the human heart.

The present campaign is one which bids fair to be one of much heat and party zeal. Seeing the corruption of all political organizations, and that the christian is "not of the world," but chosen out of the world to be a pilgrim and stranger here, whose citizenship is in heaven, and whose home is in the world to come, many have decided that it is contrary to christianity to have anything to do with human governments, especially while the coming of Jesus is so near. We consider this an extreme view of the case, and hardly a proper conclusion, seeing there is so much Scripture to show us the necessity of human governments until Jesus comes, and our proper relationship to them as rendering them due honor.

There are many things in human governments with which a christian can have nothing to do, but the propriety of both advocating and supporting a righteous government is seen at once. And if a government is not a righteous one, instead of leaving its machinery to the control of evil, men upon whose shoulders rests the responsibility should seek to purge it of that evil as far as possible. If there is no possibility of doing this in the slightest degree, then, and then only, can any man be excused from acting at the ballot-box.

A plea that the christian does not belong to earthly governments, and therefore cannot vote, is as inconsistent as would be that of a farmer who would not prevent thistles from growing on his farm because he does not belong to the farm. The farm belongs to him, and although thistles grow spontaneously and are a curse, yet the farmer feels it his duty to seek their eradication as far as possible, and he only excuses himself when he cannot in the *least degree* prevent their growth. So the governments of earth are under God and belong to God, even if the devil is in them, and God's people should seek by all proper means to subvert wrong and establish right as far as it can be done. Any other course, or any plea of not belonging to the government would if consistently carried out prevent a man from acting in school meetings, and every other business of a legal character.

The only question, then, to be decided in the mind of the christian in the present presidential ballot is "will the welfare of my fellow-men be in any wise promoted by my vote this fall providing the candidate for whom I vote is elected?" It is not the presence of iniquity for which the voter is responsible, but for the absence of good which he might have assisted by his vote to establish. Have you any choice in the results of the present pending election? Is that choice based upon your knowledge of good or evil? Then you are responsible for its exercise at the ballot-box. If you have no knowledge that good will be accomplished in any degree by your vote, then you may be excusable.

Information Wanted.

STEPHEN B. BENTLEY.

Will Bro. R. Morrill please tell me from what Scripture does he learn that the New Jerusalem descends with the bride, and what proof is there that the saints are the bride? I understand the saints to be the guests and the New Jerusalem the capital of the new earth, with David's re-established throne to be the bride. And when the guests are assembled the marriage will take place; the bride (New Jerusalem) will be given to the Bridegroom. The King and kingdom will then be united; the Nobleman will then receive the kingdom. (See Rev. 21: 9, 10; Matt. 22: 2-14.) Now if the saints are the bride, who are the guests? (See Matt. 25:1-11). If I am wrong, I wish to be set right.

Prairie du Sac, Wis.

Knowledge of History.

R. J. PEAKE.

Bro. J. E. Clark, in the A. C. TIMES of July 26, criticizes a suggestion made by Thomas Fitzsimons, which to me seems somewhat unjust. He agrees with Bro. Fitzsimons that Adventists in general are ignorant of the prophecies. I agree with both that such is the case.

But are Adventists as a people behind their neighbors in understanding and interpreting the prophetic Scriptures? I think not. As far as my observation goes they are in general far in advance of their brethren of other denominations. Now if this is true it shows a desire on their part to learn and understand. Does it not? Then why do they not become better informed with the prophecies?

A cause always produces an effect. What then is the answer? I conceive it to be a want of historical facts. Does not the knowledge of such facts assist the prophetic student? Does prophecy to any extent depend upon history for its proper interpretation? It certainly does. Then it follows that such a book is not an imaginary but a real want, a necessity, if we are expected to become adepts in prophecy. Why? Because Adventists are usually poor, utterly unable to procure the necessary historical works; whereas, if those facts relating to the fulfillment of prophecy were condensed in one neat portable volume almost every one could procure it; otherwise thousands of our people must of necessity remain in ignorance because of poverty.

I cannot see why any person should presume that such a work would be used as a substitute for the Bible. The Scripture are indeed radiant with prophetic utterances. But are they equally radiant and explicit in regard to when, where, and how these prophecies have been fulfilled? Moreover, to be of practical use, we must know something of our whereabouts on the great ocean of time, and whether we are nearing the coast or not. We read, "There shall be false Christs and false prophets arise," "the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Where do we read of these things?

If it were not for history how should we know that any of these events have ever transpired as predicted, unless we had actually witnessed them, which of course would have been absolutely impossible. Now I for one hope the suggestion of Bro. Fitzsimons will be considered and acted upon, praying that God may direct in all things.

Marmaton, Kas.

The Cause of God in Michigan.

A. N. SEYMOUR.

For thirty years past much hard labor has been performed, and many sacrifices have been made, and suffering and anxiety endured by the early pioneers of the cause of God; and many have been brought to see and embrace the precious hope of soon seeing Jesus, and many have been the blessed and soul-cheering gatherings we have had from time to time in various places and parts of the State. Brethren and sisters dear, filled with love and good will for each other, could congregate frequently for social enjoyment and improvement, and for the purpose also of united labor in the Master's vineyard. During such seasons of refreshing God's love and goodness has been visibly manifested. Not a jar, no evil speaking, no evil surmising, no whispering of discord was known among us throughout the State.

But for some years past things have changed, oh, how materially. It is truly lamentable and heart-rending to stop and contrast the past with the present. Now disorder, confusion, sectarian, Masonic, Oddfellow, and other influences have been introduced into the ranks. And so long as such influences control matters and things, just so long will this state of things continue and grow worse. May the God of all grace soon, yes, very soon, redeem his precious cause and sorely-tried people from such sad and disheartening influences. And to bring about so desirable state of things again, let every real christian heart who communes with God go into their closets, and there before God make a full consecration of all their powers to him, seek for a full baptism of God's love, and there make up their minds that there must and shall be by God's grace a full redemption from this unhappy and disgraceful state of affairs. And may God for the sake of his cause, his people, and the salvation of a lost race answer their united, earnest, and importunate supplication.

Reading, Mich.

HAPPY the man who can endure the highest and the lowest fortune. He who has endured such vicissitudes with equanimity has deprived misfortune of its power.

Annual Address

Of the President of the Minnesota A. C. Conference, delivered before the Conference, July 1st, 1876, at Utica Minn.

DEARLY BELOVED BRETHREN AND SISTERS:—Again favored by a kind Providence, we are permitted to meet at our annual gathering, to spend a few days in christian association and worship, which we trust may have a salutary influence upon all that visit this place. For fifteen successive years, this Conference has not failed to hold its annual session. We have met with many discouragements in our work. Ours has been a pioneer work. Our brethren have had to battle with the poverty and trials of a frontier life, bearing their own expenses mostly, in order that the people should hear the gospel of the kingdom. Hundreds of miles have been traveled on foot or by private conveyance by our ministers with their Bibles in their pockets. Through the storm, and in the sunshine, through the heat and cold, they have gone. The blue sky has been their covering for the night, with earth for their bed, and their Bible for a pillow.

Neighborhoods have been visited; isolated brethren have been hunted up; churches have been organized; and many have heard the word with gladness, and are now waiting for the grace that shall be brought unto them at the revelation of Jesus Christ. The passing years have brought their changes. Our ranks have been thinned by the enemy. Some have withdrawn, and some have deserted; while others have fallen at their posts with the armor on. This is the work of the enemy. We have felt his darts keenly.

Only two of our present number were among our charter members. Four of our number sleep in the grave, and we feel the great need of other laborers to be raised up to fill their places. We have sometimes been led to inquire why the Lord should permit the enemy to make such inroads among us; but we must meekly submit. It may have been to try our faith; to humble us before God, that we might trust more in the arm of Omnipotence, and less in the arm of flesh. Gideon's army was too great: only a few were left to mee the foe; but God was with them, and gave them the victory over their enemies. Some of our churches are left without pastors. The flocks that have been robbed of their shepherds are now left alone, with no one to care for them, and our enemies looking for their downfall. Those interests ought to be looked after. Have we not brethren among us who are ready to step in, put on the fallen mantle worn by our deceased heroes, and grasp the sword that is still stained with the blood of recent victory, and wield it to the destruction of sin and unrighteousness?

Our hearts ought to be stirred; not only in sympathy, but to action. We are led now to speak of our future prospects as a Conference. The enemy is seeking our ruin in many ways; but let us stand shoulder to shoulder, love each other with pure hearts, and work for God. The enemy would be glad to see dissension and division among us. He would like to see our hearts alienated from each other. He would like to see the strong cord of love broken, that so characterized our early history. He would like to see every organization that has been made for the purpose of carrying forward our work, disorganized and ruined. There is a tendency in this direction. Our churches—our quarterly meetings—our annual gatherings are in danger. Disorganization seems to be the spirit of the age. What shall we do, brethren? Shall we allow ourselves to partake of the spirit of the age; or shall we drink from the heavenly fountain, of that spirit that *unites* hearts, instead of *dividing* them.

In view of our nearness to the coming glory, there is no time for delay in this matter. Our cause is suffering for want of united action; not only in our own state, but throughout the whole northwest. The question might arise right here: What is the cause of this estrangement? What is the bone of contention that has dwarfed our power, and crippled our usefulness? It has been on account of spiritual wickedness in high places.

Dear brethren, Jesus is coming. We are not following cunningly devised fables. It is no myth. Jesus is coming. The evidences are thickening on every hand. The last links of prophecy are being rapidly fulfilled. The world may scoff; the evil servant may say, "All things continue as they were;" the governments of earth may try to stay the rising storm; kings may refuse to drink the bitter cup—all this will not change the purposes of God. At the appointed time, he will send Jesus, whom before was preached unto us. The chariot wheels of our coming King are heard in the distance; and the combined societies of earth cannot delay them a single hour. Jesus is coming. Let this be your cry. Don't lower the standard, or compromise with the enemy for one moment. He will try to have you tear it down and substitute another message; but the message that gave us an existence as a people, is still the message that God requires at our hands. Tear it down? Never! Let the cry go forth louder and still louder, as we near the coming day, Jesus is coming!

WM. J. BUSSELL, Pres.

The Southern Advent Christian Conference.

Pursuant to notice in the *World's Crisis*, the ministers in Alabama, North Carolina, and Georgia, met on the 28th ult. at Edgefield, Ala. (near Stevenson), to organize a "Southern Advent Christian Conference."

The following ministers were present: J. J. Smith, Geo. D. Sherrill, W. W. Livingston, F. R. Bankson, F. M. Avans, A. M. B. Graham, G. W. Crawford, D. B. Waldrup, J. O. Gray, J. M. Stewart, J. A. Bryan, J. A. Cargile.

After singing "Rock of Ages," prayer was offered by Eld. A. M. B. Graham, of Atlanta, Ga. Eld. Graham was then called to the chair; and Eld. J. A. Cargile, of Stevenson, Ala., was chosen Sec'y pro. tem.

The President pro. tem., in a few appropriate remarks stated the object of the meeting, after which a committee was appointed to draft and present for adoption, a constitution and by-laws. After the adoption of the constitution and by-laws, the conference proceeded to elect officers for the ensuing year which resulted as follows: President, Eld. J. A. Cargile, of Stevenson, Ala. Vice President, Eld. J. J. Smith, of Long Island, Ala.; Secretary and Treasurer, Eld. A. M. B. Graham, of Atlanta, Ga.

Bro. Cargile was elected evangelist and representative to the National Southern Advent Christian Association.

Moved and carried that we tender a vote of thanks to Bro. R. D. Shook (Presbyterian minister), editor of the *North Alabama Observer*, published at Scottsboro, Ala., for consenting to publish the proceedings of our body.

Voted, that Eld. O. F. Goodwin, of Fort Mills, S. C., at his request, be received as a member of this conference.

The following resolution, which met the approval of the conference, was offered by Eld. Geo. D. Sherrill, of Lenoir, N. C.:

Resolved, That the members of this conference offer their hearty thanks to, and prayers for, the families of this vicinity, who have shown kindness and hospitality to us during its sittings.

Voted, that the Secretary prepare a synopsis of our deliberations for publication in the *World's Crisis* and A. C. TIMES.

Moved and carried, that the next session of the Southern Advent Christian Conference be held with the Berean church in North Carolina (sixteen miles northwest of Morganton) commencing July 25th, 1877.

Meetings were held over one Sunday. They were well attended; even the night meetings at private houses. On Saturday, there were probably three hundred persons present; and on Sunday there were not less than six hundred earnest, attentive listeners. On Sunday, for want of room, we were compelled to vacate the house and preach outside in the grove, in order that all might hear. After the evening services, brethren F. R. Bankston and J. A. Bryan were ordained to the work of the ministry. The ordination was witnessed by the entire congregation. After prayer by Eld. A. M. B. Graham, President Cargile presented the Bible to the brethren, and gave them a solemn charge in language that will long be remembered by them, and also by all who heard it.

Notwithstanding the intense opposition, the truth is making headway in that vicinity. Elds. J. J. Smith and J. A. Cargile deserve much credit for their steadfastness and perseverance amid the trials through which they have labored for the cause of truth. They give God the glory, take courage, and press on. The constitution and by-laws, together with the minutes of the conference, will soon be published in pamphlet form. Any friends north or south desiring a copy, can obtain the same by addressing the Secretary at Atlanta, Ga.

A. M. B. GRAHAM, Sec.

Remember, Remember.

WM. M'CULLOCH.

Dear brethren of the Southwest Iowa and Northwest Missouri Advent Christian Conference: Remember that it was you that voted to hold a campmeeting in 1876. Remember also that it was you that said, let it be held over two Sundays, instead of beginning in the middle of the week as last year.

Remember that it was you that voted to hold it at Red Oak, and remember that it was you that called me to act as your servant in making preparations for your comfort at this meeting; and while we have done all in our power to make ready for you, and all that may come.

Remember the coming belongs to you, and remember above all to pray for the success of this meeting, and the salvation of the perishing, and remember that if this meeting proves a failure it will be the lack of interest on your part; therefore remember the meeting will commence the 9th of September at 3 o'clock p. m. and continue over the second Sunday.

Remember that much will depend upon the beginning of this meeting, therefore let all be on the ground with tents all up before the first Sunday and stay through. Come, consecrate a week to the service of God in the tented grove at Red Oak. Rest up from your manual labor, and let the whole soul enter into the work before us in this camp.

Also remember that if this appeal fails to rally those who have expressed so much desire for a campmeeting here, we should reluctantly act as your servant in making ready for a meeting in the future, and we should have little faith in advertising a meeting in this region. But we are persuaded better things of you, brethren. Provide yourselves with bedding and tents as far as possible, but come with or without tents, and may the Lord Jesus meet his people, and pour us out a blessing is the prayer of your humble servant.

Red Oak, Iowa.

Come.

[illegible]ULLOCH.

Come to the campmeeting from Coral, Hampshire, Genoa, DeKalb, Afton, Waterman, Earl, Chicago, and all along the line of the C., B. and Q. R. R., and every one, all over the state of Illinois that *possibly can*, we earnestly hope will come to this meeting (Henderson Grove. See notice). Come in the name of God, for he is waiting to pour out his Spirit upon us. We have no difficulties to settle, nor hobbies to ride.

Come then, we want to hear you talk, and sing, and pray. Application has been made for a reduction of fare on the C., B. and Q. R. R. All will do well, without farther notice, to call for campmeeting tickets. Will notice again if we can get reply in time. Notify us as early as possible what train you will come on, and how many, so that we can meet you with teams sufficient to take you all to the grounds. For the committee.

Quarterly Meeting Report.

P. W. HOUGH.

This meeting was held with the church in Richland township, Chickasaw county, Iowa, commencing August 5, and holding over Lord's day. It was well attended, and the waiting ones seemed to enjoy much of the spirit of Master. Four was added to their number. Bro. Willie Catlin was licensed to improve his gift—a move in the right direction, I judge.

We were happily surprised by the coming of Eld. Deyo on Sunday. He gave two discourses to good acceptance. After remembering the Master in his own appointed way, we parted in the name of the Lord to preach the word of life to dying men.

"The Bible Searcher."

DEAR BRO. BURR:—Please put notice in your paper, that my eye-sight is so weak that I am not able to continue the *Bible Searcher* any longer. I am very sorry for this, but it seems so in the providence of God, that I should discontinue this work, at least for the present. Night is the only time I have for reading and writing; and my only one eye is insufficient for a task like the issuing of a paper. In christian love.

L. REIMER.

Philadelphia, Pa.

Withdrawal.

As the Central conference have called their campmeeting the same time of the North'n Ill. annual campmeeting, and as two meetings cannot be held at the same time so near each other successfully, the campmeeting appointed to be held at Earlville, to commence Sept. 2d is hereby withdrawn. For the committee.

N. W. SPENCER.

HE is good that does good to others. If he suffers for the good he does, he is better still; and if he suffers from them to whom he did it, he is arrived to that height of goodness that nothing but an increase of his sufferings can add to it; if it proves his death, his virtue is its summit, it is heroism complete.—*Sel.*

Correspondence.

From Eld. Geo. W. Wright, Lexington, Mich.

DEAR BRO. BURR:—The Lord is very gracious to us here in eastern Michigan. "He hath done great things for us, whereof we are glad." Last Sabbath we baptized six; making in all seventy-seven since April 24th. Our prayer meetings are excellent; average attendance being about sixty.

We are about building another chapel in the village of Peck, fourteen miles west of us. As it will be the first in the place, there is considerable interest manifested on the part of the citizens generally. One gentleman gives an excellent site, and another 5,000 feet of lumber, etc.; so we expect it will be, by the blessing of the Lord, a success. Our brethren are furnishing the belfry and painting their chapel in Pt. Sanilac.

This church has been greatly cheered by additions this last Spring. I have now entered upon my eighth year with this people with brighter prospects than ever; and so far as I know we are united to a man. My attachment to them was never stronger, and I have every assurance that it is mutual. I have nine appointments, which make a travel of sixty miles in my buggy to reach them, and still the work is extending. I am very much in need of help and we are trying to secure the labors of Bro. Mendenhall as associate pastor. He is much esteemed here. Yours in the blessed hope.

From Eld. S. B. Mabey, Sterling, Ill.

BRO. BURR—I am as much interested about the cause of Christ as ever, but duty seems to indicate that I should work some at manual labor of some kind. The force of circumstances seems to hedge up my way in the work of the ministry although I do not feel satisfied that it should be so. But I have humbly acquiesced in the condition I am in, and try to bear up under the trials and be encouraged by the blessings which the Lord wishes to place upon me.

I have not been able to work much in the vineyard of the Lord this year, nor to attend any Advent meetings, but I have been to the other meetings and I find christians who seem as much awake to the great work of saving the perishing as those who are so particular about the name "Advent," who profess to be looking for the soon coming of the Lord, yet by works seem to be as much wedded to the world and the things of the world, as do other people. It ought not to be; such people should live in advance of the world in christian life and holiness, and patiently "wait for the Son from heaven," as did the apostles.

I am willing to work with any church or people (especially of our faith), to visit them on trial and to try by all proper means that the way may be open before me as in time past to work with some good working church, if but part of the time, than to do mission work in new fields. Or I am willing to work with a number of churches who may need help, if thereby I may be able to labor continually in the cause I hold dear.

My finances have been limited, very much so; have been without means part of the time; but I am glad that all things seem to work for good. My health seemed to improve until the last work I did while at Ohio Station. That seemed to be very hard for me; a long job, two months steady hard work; building a large house seems to be too much for me; but I am thankful the Lord has spared me to live so far; I hope it may yet prove to be for good though I am but a frail mortal, yet the Lord is all powerful and interested for us and able to save.

I have spoken once for the christian church at Ohio Station, and they urgently invited me to speak again and a number of times (one of the leading churches of the place), but I did not, being at work and wearied with labor. I was invited very cordially to speak with the Methodist church. Leading ones of the church, minister, and all gave me the privilege and invitation; but I have not so far, owing to above reasons, not feeling able to work during the week and on the Sabbath.

From Eld. W. W. Cate, Hudson, Mo.

DEAR BRO. BURR:—You remember a few months ago Bro. H. L. M. Doyal, of Doyleston, St. Clair county, Mo., sent you a letter which was published in the A. C. TIMES, stating he would be one of the required number to pay twenty-five dollars apiece to free the A. C. Publishing Society from debt, but for some reason his name does not appear in the list of pledges. As a gentle reminder, and to show that brethren of southwest Missouri mean what they say, I transmit to you to day for Bro. H. L. M. Doyal, a postal order for the amount $25.

Dear brethren we are doing what we can in the vineyard, but that is very little in so large a field. We have recently been exchanging labor with the dear brethren in Kansas, and think the result has been good. We had the pleasure of listening four days to a debate between Rev. Mr. Lee, Methodist, and Bro. V. F. Hunt, on the nature of man. Bro. Lee said in conclusion he had proved the soul immortal by the universal belief of all nations; he had also proved it, he said, by the aspirations of the human mind; he also said he had proved from the Bible that God formed man of the dust, and breathed an immortal soul into him. If assertion is proof he did first rate. But Bro. Hunt showed that he had no need of help from the belief of the heathen, the aspirations of the mind, or assertion. The Bible was sufficient to establish the fact of man's mortality and overthrow all his flimsy arguments. Yours waiting for that blessed hope.

Dr. Cumming on Turkey.

The Rev. Dr. Cumming, of the Scotch National Church, Crown Court, Covent Garden, alluding to Turkey, said the Scriptures had stated that Christ's second advent would not be far distant. Christ himself had stated eighteen centuries since, that he would come again. Thoughtful and gifted minds of the present age were all agreed, that all the great prophetic epochs had expired. All the great epochs of the previous two hundred years referring to the Turkish empire, had pointed out that that empire, represented by the great river Euphrates, through which the Moslem had passed, and contiguous to which he dwelt, should be dried up under the "sixth seal," and that after that period the sixth seal would cease, and the seventh seal would arrive, including the immediate advent of Christ. He had no need to remind them that at that moment, the Moslem was hurrying to destruction. The empire had practically ceased to exist, and not all the combined efforts of all the nations on the earth would prevent its immediate break up and collapse. When the event was consummated, then the road would be open for the Jews to regain possession of their own beloved land. He had pointed out these matters years since in Exeter Hall, only to receive ridicule, but at the moment whilst speaking, two thousand of the Church of England clergy held he was right in these matters.—*Sel.*

England's Policy.

England has been at last forced into a definite declaration of her policy in respect to the eastern war. She will remain neutral only on condition (1) that the Sultan's government is promptly informed of all negotiations and intentions of Russia and Austria which affect the Servian cause; and (2) that the insurgent provinces do not escape their vassalage to the Turk without his consent.

This is simply saying in direct and unmistakable language, that if the insurgents are likely to succeed, Great Britain will step in and help Turkey to subdue them. She will not permit the revolution to succeed, because its success would so weaken the Turkish rule that the Sultan's dynasty would fall to pieces, and England is not yet ready for the Porte to relinquish its grasp upon the Bosphorus and let the fleets of Russia come down to the Suez Canal. All this, or its substance, is officially announced by the British Ambassador at Vienna. It is by far the most portenteous sound that has come from Europe since the outbreak of the present difficulty.

Russia, on the other hand, has definitely announced that if the patriots of Servia, Bulgaria, and Montenegro cannot succeed she will help them. Thus the adverse interests of Russia and Great Britain, which diplomacy has so long and so laboriously endeavored to harmonize and pacify, are drifting gradually to a collision. Two of the most powerful nations of Europe going to war over the preservation of such an ulcer as the Turkish rule in the Balkan provinces, would be a spectacle for the moralists of the world.—*Cleveland Leader.*

Miscellaneous.

An extraordinary Cabinet council was held in Belgrade, Servia, Aug. 18, Prince Milan presiding, at which it was resolved to continue the war to the last extremity.

Speaker M. C. Kerr died after a long and painful illness at Rockbridge Allum Springs, Va., Saturday evening, Aug. 19, of consumption of the bowels, in the 50th year of his age.

A late special from Alexandria, Egypt, says that reports have been received from Abyssinia that Waldo Mikael, the insurgent chief, has defeated the Abyssinians at Zakraga, and 1,500 women and children have been massacred.

There is a financial crisis of considerable proportions in Portugal. The government has issued a decree for the suspension of all engagements two months, which will give the banks an opportunity to liquidate their liabilities.

A dispatch from Alexinatz reports that after driving in the Servian outposts on the 19th inst., Alie Saib pressed toward Tescia. Cannonading was heavy, and the fighting obstinate. The Servians withstood the assault. The Turks began to retreat in the afternoon, and the Servians followed, driving them across the frontier. Another dispatch from Ragussa says that a body of 5,000 Turks has been defeated at Jankova. The Turkish forces now in the vicinity of Albania are estimated at 40,000 men.

The following were the closing quotations in Chicago Saturday evening, Aug. 19: Gold, 110¾. Wheat steady; 87c seller August, 89⅛c seller September, 91⅛c seller October. Corn steady; 44⅜@44⅛c seller August; 44⅛@44⅜c seller September; 44⅛@44⅝c seller October. Oats quiet; 30⅞c seller August, 30⅝c seller September. Rye quiet; 53c seller September. Barley easy; 71½c seller September. Mess pork steady; $17.30@17.32½ seller September. Lard steady; $10.55@10.57½ seller September.

There was an attempt Saturday night, Aug. 19, to wreck the St. Louis express, near Lincoln Creek Bridge, eight miles from Rochester, N. Y. The embankment at this point is seventy-five feet, and a rail was placed in such a manner as to render it absolutely certain that the whole train would go over it. Fortunately a man walking on the track discovered the wreckers at work, and he notified a farmer near who succeeded in stopping the train just in time by swinging a lantern. About one hundred passenger were on board the train.

Deaths.

COOKE.—In Castle Rock, Minn., July 2, 1876, of scarlet fever, Charlie A., only son of Mr. and Mrs. A. C. Cooke, aged two years and six months.

Dear little Charlie his days were but few on this earth, but will be many in the kingdom to come.

"Oh, how sweet will it be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

Services by Eld. S. S. Utter from 2 Kings 4:26. MRS. A. C. COOKE.

Crisis please copy.

STANLEY.—At Onalaska, LaCrosse county, Wis., Aug. 1876, Rush DeWees, youngest son of Dr. W. H. and Sr. R. W. Stanley, aged 1 year, 6 months, and 4 days.

Rush was a bright little fellow, the joy and pride of the family. He was with them long enough to gain a strong hold upon the hearts of the parents, brothers, and sisters. But death claimed him for its own. The tender chord was broken. But death is a conquered enemy; and above the rushing of the cold stream we hear the voice of God exclaiming: "They shall come again from the land of the enemy." Services by the writer, in the M. E. church, assisted by the pastor. PHILO HITCHCOCK.

BIRKETT.—In Augusta, DesMoines county, July 17, very suddenly of heart disease, Mrs. T. C. Birkett. J. SHARROCK.

POST.—At Mindoro, Wis., July 31, 1876, Mrs. Carrie Post, aged 66 years.

She leaves a weeping husband, a number of children, and an aged mother, together with a large circle of friends to mourn her loss. She made no open profession previous to her last sickness. With her husband she attended our series of meetings held here last winter, when many came out on the Lord's side. She was deeply moved, and was almost persuaded to yield to Christ, but put it off until death had marked her for the grave. She leaves some evidence of her acceptance with God, and we shall hope to meet her in the better land. We addressed the friends from these words: "She is not dead but sleepeth" (Matt. 9:24). PHILO HITCHC

Business Departm

All remittances and communications in relation to the business of the TIMES [illegible] Society and its other publications [illegible] addressed to

A. C. TIMES,
91 S. Green Stre
Chicago,

PLEASE PAY IN ADVANCE. BY LOOKING AT THE DATE BY YOUR NAME ON THE "PURPLE SLIP" OF THE WRAPPER YOU CAN TELL TO WHAT TIME YOU ARE PAID.

ALL MINISTERS OF THE GOSPEL RECOGNIZED BY OUR CONFERENCES ARE AUTHORIZED AGENTS FOR THIS PAPER. THEY MAY RETAIN FIFTEEN PER CENT. ON ALL COLLECTIONS OF DUES, AND TWENTY PER CENT. ON ALL NEW SUBSCRIBERS. THIS IS PROVIDING THEY WILL TRY TO COLLECT.

LETTERS RECEIVED.

ALL letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once.

ThosRComstock
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A A Fowler
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J A Smith
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E Rupel
M Main
W I Popejoy
P G Marsh
Stephen Wing
Jas H White
L D Carey
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S M Judson
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C Hallock
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John Crossdell
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J C Smith 2
J L Baker
A M Corbit
M J Eddy
A J Marsh
C Stinson
F A Wiswell
W Buchanan
J W Burroughs
A M B Graham
C W Pitsor
S Haughton
A N Seymour
T M Preble
E S Levi
P Alling 3
J T Rea
Wm Labrant
J Fisher
C W Low 2
A F Carpenter
L C Kerr
B Young
S T Hill
O R L Crosier
H L M Doyal
H Newberry
C Bacon
J S Quimby
M N Kent
J W Burroughs
R J Arnot
Geo Knell
Geo Main
M E Hilton
H A Olmsted
Levi Crim
G W Green
A DeLong
M A Tibbets
A B Huntington
Jobe Brown
G W Hurd
H B Sevey
T McLane
C Mendenhall
W Babcock
H R Casper
R Anderson
H H Skinner
P Hitchcock
R A Miller
J Sharrock
E A Marsh
T H Jackson

BOOKS AND TRACTS SENT BY MAIL.

Bean C W
Bennett A B
Carey L D
Carpenter A F
Davis C L
Fowler A A
Hill S T
Hink D O
Marshall H F
Olmstead H A
Pop-joy W J
Quimby J S
Scott L
Skinner H H
Tibbets M A
Wright Eld S W

PUBLISHING FUND.

Contributed during 1875..........$333 05
[CONTRIBUTED DURING 1876.]
Previously reported 191 77

THREE MONTHS' SUBSCRIBERS.

In order to enlarge our circulation and get the A. C. TIMES before many readers who do not now see it, and who might subscribe for it if they but knew its merits, we propose to our friends who might wish to assist us in this work, as follows: We will send the paper three months to any or all persons whom you may mention, for fifty cents. We will keep a three months' list, and for fifty cents each we will send the paper regularly each issue and stop when the time is up, if not ordered otherwise. Now how many of our patrons will send on from fifty cents upward, with names of friends or acquaintances to whom they wish it sent? Sit down as soon as you read this, and send us on a list with the money. In so doing you will help the paper, and perhaps bring a welcome messenger weekly to many a household.

The following is a list of those who have ordered the A. C. TIMES sent for three months to friends:

Previously reported...	224	.....$112 00
D. O. Hink..........	2	.... 1 00
J. W. Burroughs..........	1	 50
Wm. Labrant..........	1	 50
A. F. Carpenter..........	1	 50
H. H. Skinner..........	1	 50
S. K. Gibson..........	1	 50

If any of our readers receive this paper, not knowing how it comes, let them know that it is paid for three months, and if at the expiration of that time you like it well enough to subscribe, we will gladly continue it; otherwise we will stop it.

PLEDGES TO THE W. A. C. PUB. SOCIETY.

We, the undersigned, hereby agree to pay the sums set to our names for the purpose of liquidating the debts of the old publishing association, to be paid to C. W. Smith, treasurer, when the amount of twenty-five hundred dollars shall have been subscribed.

PAID.

Previously reported	560 65	L Fenner......	1 00
J. Sturgis.......	5 00	L Town.......	2 00
N R Smith....	5 00	Mrs. A. Cole....	2 00
N W Smith....	5 00	A friend.......	1 00
S G..........	5 00	F H Kenny....	70
F...........	5 00	E Schleiffarth..	1 00
Helen M Benson	1 00	Sr. A Spaulding	75
Mrs. C. Bosley..	4 50	H. M. Robbins.	25 00
Mrs. C. E. Shaw..	25 00	Total.......	649 60

PLEDGES PAID.

C W Smith....	25 00	J Lowe........	5 00
S Stephens.....	25 00	E H Burlington.	5 00
James Langley.	25 00	E J Farmer....	5 00
Chas G Smith..	2 00	Philip Lindner	25 00
W A Fay......	10 00	Wm Watson...	50 00
A J Marsh....	1 00	A C Beard	2 00
G M Button....	5 00	John Hays.....	5 00
Samuel Marsh..	10 00	D J Ames.....	25 00
B J Fillmore...	5 00		
R Sturtevant...	10 00	Total......	250 00
D E McArthur.	10 00		

NEW LIST.

H L M Doyal..	25 00	Mrs. P. Stevens.	10 00
C W Smith....	25 00	E C Greenfield.	1 00
R L E.........	1 00	E Lewis.......	1 00
Hel'n M Benson	1 00	R A Miller......	3 00
D Q Kent......	5 00		
C Bacon.......	1 00	Total........	93 00

UNPAID.

John Duffee....	2 00	A Friend......	2 00
C Blackman..	5 00	E B Hulett....	10 00
Jesse Beemer..	5 00	J S Quimby...	5 00
Bro Pell......	25 00	L K Prescott..	10 00
H Snow......	5 00	H A Olmsted.	25 00
Bro Gilbert...	10 00	N. Field......	10 00
J H White.....	25 00		
D Holderness..	5 00	D J Ames.....	25 00
Eld F Burr....	25 00	Grand total..	1,225 00
J McIole......	5 00		

If any have sent pledges or money which they do not see acknowledged in the report, they will write to Eld. C. W. Smith, New Rutland, Ill. C. W. SMITH.

Notices.

Quarterly Meeting.—The first quarterly meeting of Blue Earth District will be held at Almo City, Minnesota, September 2 and 3. M WELLCOME, Pres.

Notice.—Churches in the Eastern District of Wisconsin wishing to hold quarterly meetings, will please correspond with me at Magnolia, Rock county, Wis. GEORGE HOWARD.

Conference.—The conferences of the Churches of God of Minnesota will hold its next quarterly meeting at Ottawa, Le Seur county, commencing Thursday evening, August 31st, 1876, and continue over Sunday, the Lord willing. E. E. TOMS, Sec.

Annual Meeting.—The Southwest Iowa and Northwest Missouri Annual Conference will be in connection with our campmeeting to be held at Red Oak, Montgomery Co., Iowa, Sept. 9th, 1876. All come who can. Let us have a general rally. J. S. CROMWELL, Sec.

Quarterly Meeting.—There will be a quarterly meeting of the church at North Fairfield, Ohio, beginning Saturday, Sept. 2, and hold over Lord's day. Brethren and friends are cordially invited. Come and let have a season of refreshing. L. C. KERR, Pastor.

Conference.—The fourth quarterly conference of the Iowa Southeastern A. C. conference will be held at West Irving, five miles north of Belle Plaine, on Aug. 26th, in connection with the campmeeting. All the churches are requested to report there by delegate or by letter. F. A. WISWALL, Sec.

Conference.—The third quarterly meeting of the Southern Iowa and North Missouri conference will be held with the church at Bethlehem, Wayne county, Iowa, commencing Sept. 16, 1876, at 2 o'clock p.m. We hope all of the churches of the conference will be represented at the meeting. A. M. CORBIT, Sec.

Notice.—We have three Advent churches here, comprising eighty members. We organized into a conference August 4, 1876. Our next annual conference will be held with the James Henry church, Miller county, Mo.

W. H. PAYNE, Mod.
B. A. CASTLEMAN, Clerk.
J. H. AUST, Sec.

(No date given.)

Campmeeting.—There will be a campmeeting of the A. C. Church, held on the farm of T. R. Comstock, about a half way between Salem and Burr Oak, on White Rock Creek, in Jewell county, Kansas, commencing on the first day of September, 1876 and hold over two Sundays. Eld. E. N. Bliss is expected to be present with a chart and will give a course of lectures on the prophecies. All preaching brethren are invited to attend and lend a helping hand to present the word.

The northwestern quarterly conference of Kansas will convene at the same time. THOS. R. COMSTOCK, C. Eld. ELLEN B. NEWCOMB, Clerk.

Quarterly Conference.—The A. C. Q. C. of Central Kansas, will hold (D. V.) its next session at Arvonia, Osage Co., Kansas, Saturday September 30th, and continue over Lord's day, Oct. 1st. And in connection with this meeting it is thought best to have a State Campmeeting, commencing September 27th and continue as long as thought best. We hope all of our brethren and sisters in the state and elsewhere that can come will prepare for this meeting. Let prayer, fervent prayer be offered that we may have a rich season in the Lord. May all bring tents that can. Bro. Burr, Editor of the A. C. TIMES, we trust will be present to preach the word. By order of committee.

J. C. SMITH,
AARON PRESTON,
M. MCGUIRE.

Camp Meeting.—The annual camp meeting of the Advent Christians of Michigan, will be held in the beautiful grove near Mosherville, on the Fort Wayne, Jackson and Saginaw railroad, 20 miles south from Jackson and 5 miles north from Hillsdale. It will commence on Saturday, August 19, and hold over two Sundays. Brethren, rally, let us put shoulder to the wheel, and we shall see the cause move forward, and we shall be blessed. Then when the blessed Master comes we shall hear the welcome "well done." Come, if possible on Friday, that we may get the tents up all ready for business on Saturday evening. Those who can bring tents and victuals for yourself, and a little to spare for those that live at too great a distance to bring for themselves. Stoves will be provided for those who wish to cook on the ground. By order of the Board. CHESTER D. BERRY, Secretary pro tem.

Quarterly Meeting.—The second quarterly meeting of the Northeastern Advent Christian Conference of Iowa will be held at Mudville, Buchanan county, Iowa, commencing Oct. 13, and hold over Lord's day. This is a new place for a meeting of this kind. There is no church here of our faith and order, but a few scattered ones who are waiting for the Master and desire to see salvation poured upon their friends and neighbors, have asked to have a meeting of days with them, that they may lift the standard of the coming One, so all may hear the gospel of the kingdom, we ask all our brethren and sisters that can meet with us to do so, and come to work for Jesus. Homes will be provided for all. Those who cannot come must pray earnestly and in faith that God will bless this meeting to the saving of some. Bro. Marsh, of Manchester, will be present to assist in preaching the word. P. W. HOUGH.

Notice.—The State tent is now placed in my hands by the conference committee to attend to it for the present. Any church or locality that wish a tent meeting the coming season will please address at Brownsville, Minn., for the present, and in the future at the published appointments, stating what time and who would suit best to assist in preaching the word. Our message is the order of the coming judgment and the coming Judge and King, and the necessary preparation to meet him in peace, with no hobbies or side issues. We shall expect a hearty co operation of the ministerial brethren, especially of the conference, in order to prosper. Dear brethren, probation is truly drawing to its close. Let us show a judgment-bound world "our faith by our works" by a proper sacrifice and a zeal according to knowledge. And may God's Holy Spirit help us, Amen. JOBE BROWN, Tent Master.

Iowa Campmeeting.—The Iowa General Union, State campmeeting and conference will be held at West Irving, Tama Co., Iowa, commencing August 25th, 1876 and holding over two Sundays. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. Passengers coming by rail will stop at Belle Plaine. The committee have arranged to have teams run to all the day passenger trains. Hay and grain will be provided on the ground for teams, also a boarding tent to accommodate all who may wish to board. The Iowa A. C. Mission tent will be on the ground in time for the meeting. Come brethren and sisters from far and near, bring your tents and come prepared to enjoy a feast of fat things. Don't forget your bedding. Everything possible will be arranged for your comfort. We hope to see a general attendance of the preaching brethren. The conference will convene during the first part of the meeting. Come filled with the spirit of the Master. J. RIDLEY, Sec.

Camp Meeting.—The Kansas and Nebraska Camp meeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, September 21st and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interest of the meeting by their presence, filled with the spirit of the Lord. All that possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because of hard times. Don't forget your provisions. If you have no tents, provision will be made for all that come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the east by R. F. and M. J. Clark will be used for the occasion. There will be no side issues or hobbies and expect to have perfect harmony. From present indications it will be the largest meeting ever held in the state. Geo. Boutwell, Clifton, Kansas; C. D. Potter, Peach Creek, Kansas; Wm. H. Shriner, Washington; W. S. Pitcher, Glen Elder, Kansas; H. Kissel, Blue Springs, Neb. Committee.

For further particulars, direct as above. R. F. CLARK, Sec.

Tent Meeting.—There will be a tent meeting in the city of Winona, Minn., commencing Aug. 25, 1876, and continue as long as interest may demand. Eld. P. S. W. Deyo, of Iowa, we expect will be with us. We hope the Holy Spirit's power will be manifested with us. It is more powerful than all that can be against us. We look for a general rally. JOHN BROWN.

Indiana Annual Conference.—The Lord willing, this body will assemble in the A. C. Church at Bridgeport, Clarke county, Ind., on Thursday, Sept. 28th, 1876, at 2 o'clock p.m. This will be an important meeting, and it is earnestly hoped that all interested will make a special effort to attend. Bridgeport is situated on the L., N. A., & Chicago R. R., some 14 miles north of New Albany. The church is but a few steps from the R. R. G. W. GREENE, Sec.

Quarterly Meeting.—The second quarterly meeting of Washington County Conference of Advent Christians, will be held at the Fox School House in Sherman Township, Washington County, Kansas. First service, Friday evening at 7 o'clock, Sept. 1st, 1876, holding over Sunday. Business session, probably some part of Saturday afternoon. It is hoped that all the churches will be represented by delegates properly accredited, i. e. credentials signed by Elder and Clerk. Come on all ye that love the Lord, and look for his "appearing." J. W. HAYWORTH, Pres.

Quarterly Meeting.—The third quarterly meeting of the N. E. Adv. Chris. Conference, of Iowa, will be held in the stone schoolhouse, Jackson county, three miles east of Canton, commencing October 4, and hold over Lord's day. This is a place where there is no church of our faith and order, but the isolated ones wants to help raise the standard of the coming One whose right it is to reign. This place is very central, and we hope to see as many of our brethren and sisters as can come to work for Jesus. We hope to see some from Delmar, Maquoketa, Iron Hill, Monticello, Cascade, and Annamossa. We think the people will give you a home and place to lodge—it may be on the floor, and carpets may not be plenty. Study christian economy, and don't come with a double team and an extra horse tied behind to bring your bare self, but get a load which used to be called a Methodist load (thirteen in number) if possible, and some bedding, and a sack of oats or corn. And bring Jesus with you, and come any way. Bro. Buck, of Ozark, will be with us to assist in the services. P. W. HOUGH.

Henderson Grove Campmeeting.—The Lord willing, there will be a campmeeting held in Henderson Grove, eight miles northwest of Galesburg and five miles south of Ionia, Warren county Illinois, on the ground occupied for the same purpose last year, commencing at 7.30 p.m. on the 2d of September, 1876. Now dear brothers and sisters, neighbors and all, we do earnestly entreat you to both pray for, and come to this meeting. Bring your families with you, and urge friends and neighbors to come. We want many saved at this meeting—the fields are already white for the harvest. Come then full of faith, love and prayer—In short, come to work for God and he will bless our effort. As far as possible, bring tents, and poles, lumber and straw will be furnished. Those coming by the C. B. & Q. R. R. will stop at Galesburg, and conveyances will be furnished for all who notify us by postal card or otherwise, what day and hour they will arrive there. Direct to M. McCulloch, Ionia, Warren Co. Illinois. There will be refreshments on the grounds for all, at fair prices, who do not wish to bring their own provisions. We expect Elders Thurber, H. G. McCulloch, and perhaps H. L. Hastings, and a number of others to break the bread of life to us. Leave all hobbies at home but bring Christ our present and eternal Savior. For the committee. M. MCCULLOCH.

Rally, Rally, Rally.—To what? The Annual Campmeeting of Southwest Iowa and North west Mo. Conference to be held at Red Oak, Montgomery Co., Iowa, September 9th, 1876. This will be the most important meeting ever held in Southwest Iowa. Our campmeeting will be almost in the heart of a city of 3,000 souls and within a few rods of the depot of the B. and M. R. R. Let there be no delinquents, no "dead beats," and no "dead heads," or cold hearts. Come one and all to this annual feast of Tabernacles; come to work for God and the salvation of souls; come prepared to stay through the meeting; come prepared for wet or dry weather; come to take care of yourselves while in camp and as many more as you choose; come expecting the Lord will not only meet you there, but let him be your companion in travel; come filled with the spirit. Hearty welcome will be extended to ministers and member of other conferences who wish to join us in this meeting. Provision will be made for any who wish to hire board on the ground. Straw, hay, and grain will be furnished on the ground. We have engaged the large tent from the north east part of the state to hold our services in. Now then, in view of the condition of the cause in this region, and in view of a soon coming judgment, let there be a general rally to this meeting. In view of its location let there be no failure. It will tell for or against; which shall it be? WM. MCCULLOCH.

District Campmeeting and Quarterly Conference.—There will be a camp and quarterly meeting at or near West Salem, LaCrosse county, Wis., commencing Monday, September 18th, and hold over the following Lord's day. Elds. Thurber, Hough, Howard, and Sr. Rowell and others are expected to be present to preach the word. It is hoped that every church in the district—S. W.—will be represented, and that every minister will also be in attendance. We wish to make a special effort to advance the cause of truth in this region. Many who could not attend the State Conference meeting, will, by a little effort, be able to come to this. Bring your unconverted children, and all of them. Let us make a little sacrifice for that Christ who has done so much for us. The devil will frame a multitude of excuses, but they will weigh nothing in the light of the Great White Throne. Come with hearts full of love to work for the perishing. As it is near the Minnesota line, it is hoped that friends who can will come from there. Do not wait for a special invitation. Come from Sparta, Tomah, Springville, Pine River, Pine Hill, Mt. Vernon, and "from all the region round about." Bring tents all who can; those who cannot may lodge in our large tent. Those who come by rail will get off at Salem. All who are unacquainted can inquire for Salem. The following brethren are chosen committee: L. N. Wood, L. F. Bowles, A. Mosher, James Hewitt, John Pettengill. PHILO HITCHCOCK, Dist. Evan.

MINISTERIAL LIST.

CANADA.

L C Kerr, Highland Creek, Ont
C P Dow, Magog, P Q

NEW YORK.

M R Miles, Wolcott.
B P Stevens, Butler Center.
Wm Morrill, New London.
C H Williams, West Martinsburg.
J E Wells, Ontario.
E F Sergisson, 8 Edward st, Rochester.
Frank Douglas, 150 Powers' Block, Rochester.
A C Newell, Darien.
C W Low, Fredonia.
R H Bateman, Springwater.
C Colegrove, Sardinia.
A H Dunbar, North Victory.
S C Gove, Alton.
C F Sweet, Albion
H Ziegenfuss, Avoca.
W Vreeland, Shelby Center.
Mrs L M Stoddard, Lockport.
W J Hobbs, Honeoye Falls.
R Morber, Sandy Hill.
P A Smith, Rochester.
Anna E Smith, 185 Spring st, New York.
J B Cook, 69 Franklin av, Brooklyn.
Wm Ingraine, Seneca Falls.
A H Briggs, Springville, All'co.
S. Moose, Cohocton, Steuben co.

PENNSYLVANIA.

G W Stetson, Edinboro, Erie co
I N Willcox, Philadelphia.
Louis Reimer, Philadelphia, 689 N 8th st
J T Cegley, Lincolnville, Crawford co
Geo A Brown, 20 N Fifth st, Philadelphia
J M Stetler, Philadelphia
J S Tayler, Philadelphia.
W N Ashman, Philadelphia
B Butler, Westfield, Tioga co
J Stetson, Knoxville, Tioga co
D B Hunt, Knoxville, Tioga co
H H Eggleston, Keeneyville, Tioga co
J D Chamberlain, Binghamton, Alleghany co
J W Sawyer, East Troy, Bradford co
W Fielding, South Creek
C Mendenhall, Eastersville

NEBRASKA.

G G Godfrey, Blue Springs.
C A Huyck, Ashland.

ALABAMA.

J J Castle, Stevenson.
J J Smith, Long Island.

OHIO.

E McCullock, Nevada.
P Alling, Norwalk.
D C Jefferson, Norwalk.
M Beck, West Lebanon.
R Viets, Austinburg.
S M Judson, Sylvania.
D T Call, Rochester.

WEST VIRGINIA.

Silas P Whitney, Shambling's Mills.
F R S Mowry, Spencer.
M Hammack, Roxalana.
D Hammack, Copenhaven's Mills.
G L Looney, Walton.
D S Foster, Walton.
Wm Ferrell, Spencer.
Alex Good, Fisher's Point.

INDIANA.

N Field, M D, Jeffersonville.
Geo W Green, Memphis.
Dr C H Case, Hotten.
E C Andrus, Colfax.
Robert Scott, Scottsville.
Lemuel Record, Lancaster.
Thos V Porter, Volga.
Collins Bradley, Volga.
S W Burns, New Providence.
J L Warman, Muddy Creek.
David Wright, Medora.
Dr A G Case, Nebraska.
Geo W Lawson, Delpal.
N Pease, Jamestown.
D W Ronk, Jamestown.
Dr G W Nafe, Royal Center.
James Nafe, Rochester.
Isaac Abrams, Rushville.
P R Prewitt, Ladoga.
N J Winchell, Kingsbury

MICHIGAN.

James Ferriss, Buchanan, Mich
J R Preston, Kinderhook.
Geo W Wright, Lexington.
P Holler, Nashville.
A N & M A Seymour, Reading.
E B Scott, Ashland.
John Bowers, Sylvester.
C D Berry, Assyria.
S Pope, St Johns.
A E Babcock, Jonesville.
P Vos, Fremont Center.
C Fox, Leslie.
R Crandall, Dearborn.
O R L Crozier, Hudsonville.
F H Berick, Buchanan.
D W Fulton, Milton, Macomb co.

ILLINOIS.

A Bailey, Vermillionville.
E H Burlington, Genoa.
A A Crocker, Genoa.
H G McCullock, De Kalb.
M McCullock, Ionia.
L H Davis, Earlville.
J Drain, Yorktown.
R P Hoge, Wenona.
J S Heath, Neponset.
S E Mabey, Amboy.
S B Mabey, Amboy.
C W Smith, New Rutland.
N W Spencer, Waterman.
S J Mendell, De Kalb.
J August Smith, Forreston.
Geo M Button, Lineville.
A S Calkins, Auburn.
O D Gibson, Palmer.
G W Hurd, Ionia.
Larkin Scott, Denver.
A Farrow, Medora.
E Braley, Carlinville.
T S Thomasson, Cairo.
H H Hubbard, Lick Creek.
H Willett, Toulon.
W L Skeels, Mansfield.
A Armour, Tamarack.
J Williams, Chicago.
Charles Koier 229 Noble st., Chicago.
Frank Burr, Chicago, 91 So. Green st.
A J Balfour, Newport.
Sr A R Sarvis, Dwight.
Sr S E Finn, Freedom.
Sr J McCullock, Ionia.
J S Alexander, Prairie City.
J G Bush, Winchester.
B V Carey, Palmer.
D S Clark, Amboy.
John McCoy, Pulley's Mills.
T Calhoun, Pulley's Mills.

IOWA.

J Ridley, Cherokee.
E A Marsh, Manchester.
S K Gibson, Allerton.
Wm Chapman, Howard Center.
Joseph Chapman, Howard Center
C W Russell, Ogden.
P S W Deyo, Charles City.
Wm McCullock, Red Oak.
C Pitsor, Belle Plaine.
J W Burroughs, Raymond.
C C Ramsey, Floyd.
M Chandler, North Branch.
D Q Kent, Hawleyville.
H H & M J Janes, Clear Lake.
P S Buck, Ozark Grove.
R B Dutton, West Prairie.
E W Huson, Ledora.
P W Hough, Fairbanks.
J F Adair, Corydon.
A A Wilbur, Charles City.
S Baldwin, Lineville.
F A Denton, Charles City.
A Raymond, Floyd.
N F Eggleston, Parkersburg.
E H Eggleston, Parkersburg.
J B Talmadge, Tama City.
M A Newcomb, Traer.
P S Converse, Dysart.
A Durand, Boylan's Grove.
J Gildersleeve, Greeley.
F H Kenney, Cherokee.
N S Ketchum, Sioux City.
Sr Hattie Plank, Lewis, Cass co
A F Tichenor, clarksville.
R L clark, Brooklyn.
Emerson Blanchard, Milford
Wm Patton, Villisca
Joseph Hamilton, Hamburg
Wilson Eldridge, Villisca
A A Davis, Corydon
P F Willoughby, Jefferson

WISCONSIN.

Wm Sheldon, Brodhead.
G W Barnes, Baraboo.
N A Hitchcock, Fennimore.
Geo Thomson, Prairie du Sac.
Geo Howard, Magnolia.
Geo Dyson, Dayton.
Philo Hitchcock, West Salem.
H D Danks, Fond Du Lac.
W S Shears, Prairie du Sac.
F J Groat, Ironton.
A Brown, Ft. Atkinson.
J A Newton, Bouchie.
John Bennett, Magnolia.
S W Thurber, Sparta.
B Judson, Yuba.
E P Graves, Rutland.
A M Glading, Monroe.
S J Adams, Delton.
A N Hitchcock, Madison.
B N Meigs, Arena.
M D Peavey, Arena.
C M Keith, Pine Hill.
J C Wells, Oak Center.
David Lewis, Brunswick.
H W Stanley, West Salem.
A M Barber, Monticello.
Robert White, LaValle.
Stephen Bentley, Prairie du Sac.

MINNESOTA.

P H Ramer, Lewiston.
W J Bursell, Rose Creek.
Peter Mitson, Elliota.
A G Lombard, Chatfield.
Jobe Brown, Brownsville.
O R Fassett, Rockford.
M Wellcome, Garden City.
L F Cole, Minneapolis.
C D W Scott, Ottawa
Ezra Bacon, Ottawa
Allen Lewis, Ottawa
Wm Parsons, Hutchinson
S P Matheny, Darwin
J Raymond, Lake Howard
Sr R M Rowell, Winona
Sr L E Fassett, Rockford
Sr H M Ramer, Lewiston
E K Smith, Owatonna

KANSAS.

S R Knox, Glen Elder, Mitchell co
V F Hunt, Wellington, Sumner co
E N Bliss, Belleville, Republic co
J S Lawson, Columbus, Cherokee co
F A Childs, Oswego, LaBatte co
N I Sade, Pittsburg, Mitchell co
P w Rote, Eudora, Douglas co
Orson Lewis, New Lawrence.
D webster, Arvonia, Osage co
H R Haines, clifton, Wood co
D D Hunter, Bero, Cherokee co
J H Peck, Mont Cenis, Dickenson co
J F Fuller, Peach Creek, Washington co
J H Morse, Solomon City, Mitchell co
J S Thorpe, Delta, Jewel co
G W Mee, Butler, Washington co
James Hayworth, Peach Creek, Washington co
Joseph Thompson, Peach Creek, Washington co
Geo F Boutwell, Clifton, Washington co
Geo McAtee, Butler, Washington co
Sr Sarah Shriner, Washington, Washington co
J L Field, Butler, Washington co
A S Field, Butler, Washington co
J C Smith, Arvonia, Osage co

MISSOURI.

J C Malloy, Mereyville, Macon co
J H Logle, La Plata, Macon co
N H Young, Poplar Bluff, Butler co
James Smith, Pickering, Nodaway co.
J H May, [illegible], Newton co
Sr M K Prescott, No. 131 N 5th St., St Louis.
D O Hink, Maryville, Nodaway co
w w Cate, Hudson, Bates co
Wm Thomas, Maryville, Nodaway county
Edmund Carman, Maryville, Nodaway county
Lander Rea, Quitman, Nodaway co
N C Miller, Valparaiso
W L Arnot, Selle, Dent. county.

ARKANSAS.

J G Melvin, Malvern.
w B covey, Spavinaw
A K Lewis, Judson.
G M Prince, Eldorado.
S Rosebraugh, Batesville.
Dr G w crosby, Pleasant Plains.
J B Perkins, Judson.
W H Lemox, Judson
J C Crisp, Franklin.
J N A Billingsley, Franklin.
Pinkney Williams, Batesville.

CALIFORNIA.

Thos Howell, San Francisco.
HF carpenter, Vallejo.
D D Reed, Santa Clara.
R w wilson, Santa clara.
D Mathewson, San Francisco.
G w Turner, Oakland.

OREGON.

M M Norton, Portland.

NEVADA TER.

R F and M J Clark, Carson. Box 17.

Appointments.

ILLINOIS.

Religious Services are held in Green Street Tabernacle by the Advent Christian Church, Chicago, Illinois, every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city and desiring to preach will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. MCCULLOCH, Pastor.

The German Advent church hold regular meetings at their Tabernacle on the north-west corner of Chicago Avenue and Chase street, as follows:

Every Lord's day from 9 a.m. to 10:30, Sunday School; Morning Service 10:30 a.m. to 12; Evening Service, 7:30 p.m. Prayer Meeting on Wednesday evening, and Bible class on Thursday evening.

All letters and communications must be directed to Elder Chas. Koier, 229 Noble street, Chicago, Ill. CHAS. KOIER, Pastor.

Mill School-house, two miles west of Byron, Sunday August 27th, at 10.30 a.m., and every two weeks thereafter.

Newcomer's School-house 2¼ miles southeast of Lightsville, Sunday, Aug. 27, at 3 p.m., and every 2 weeks afterward.

Adeline, Aug. 20, at 10 30 a.m., and every two weeks.

Mt. Morris, Aug. 20 at 3 p.m., and every two weeks thereafter. J. AUGUST SMITH.

I will preach at Ionia, Warren Co., Ill., on Sunday the 14th of February, 1875, at 11 a.m., and 7 p.m., and on every alternate Sabbath as above until further notice. GEO. W. HURD, Pastor.

Union, McHenry county, Ill., Aug. 6th at 11 o'clock, and once in four weeks. G. M. BUTTON.

MICHIGAN.

Delta village, March 12, and every two weeks thereafter. S. POPE.

Lake View Advent Christian Church, Moffith School House, Mont Calm County, Michigan. Sabbath School, at 9 o'clock a.m. Preaching every Sunday at 10½ o'clock a.m. Prayer Meeting, Thursday eve., at 7 o'clock p.m.

Preaching brethren having a gospel sermon to preach please to give the church a call, and preach the word. Write to, or inquire for Daniel Van Antwerp, at Lake View, or Moffith School House. P. VOS.

INDIANA.

Preaching in the Advent Christian Hall in Colfax, Ind., nearly every Lord's day at 11 a.m. and 7.30 p.m. We would be pleased to have brethren who may be passing near this place to stop with us, and if they can teach or preach we will endeavor to get them an audience. F. W. POWERS.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V. Porter second Sunday; C. Bradley, fourth Sunday.

Union Mills, June 4 and every two weeks until further notice. FRANK BURR.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a.m. and 7.30 p.m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

At the Lyman School-house, near Crystal Lake, Saturday evening June 17, and once in four weeks.

Prairie du Sac, Sunday, June 16 at 10.30 a.m. and 2.30 p.m., and once in four weeks.

Magnolia, Sunday, June 25 at 10:30 a.m. Also in evening and once in two weeks.

Belleville, Sunday, July 2 at 10:30 a.m. Also in afternoon or evening, as the brethren may arrange, and once in four weeks. GEORGE HOWARD.

On the last Sunday in May (the 28th) at Cross Plains in the morning at 10:30 at Montfort, at Laird's Hall, at 3 p.m., and in the future every second Sunday at the same places and time until further notice. Also, at the Mills School-house on June 4 and every Sunday at 10 30 a.m. N. A. HITCHCOCK.

Sabbath-school at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. AMION BROWN.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings. B. N. MEIGS.

IOWA.

Brooklyn, March 19, and once in 2 weeks.

Hall's school-house, March 25, and every 4 weeks.

Dover, 3 miles south of Belle Plain, April 2 and once in 4 weeks. C. W. PITSOR.

I will preach at West Point, Boylan's Grove, Butler Co., Iowa, at 11 o'clock a.m., commencing June 13, and once in two weeks until further notice. Will be at liberty the remaining time, and will attend to calls from other churches, or wherever my services may be desired. F. H. KENNY.

Religious services will be held in the Hickory Grove school-house, Ringgold county, the first Sunday in every month, at 11 o'clock.

Rose Hill school-house, every Sunday at 4 p.m. JOHN SCARCE.

MINNESOTA.

Rose Creek, March 28th, and once in four weeks, by myself or some other minister of Christ. Covenant meeting at two o'clock on each Saturday before the appointed Sunday. W. J. BURSELL.

Riceford, Houston county, Minn., July 30, at 10 30 a.m., and 2.30 p.m., and once in two weeks. PETER MITSON.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday, in each month.

At Fairview S. H., Little Dry wood, Vernon Co., on the second Sunday.

At the Washington S. H., four miles north of Nevada City, on the third Sunday.

At the Oak Grove S. H., two miles north of Hudson, Bates county, on the fourth Sunday of each month. W. W. CATE.

Preaching at Poplar Bluff, Butler Co., at 11 a.m. and 2 p.m., every other Sunday, at the A. C. Church.

Preaching at Allenville, Cape Co., at 11 a.m. and 3 p.m., every other Sunday, at the A. C. Church. ELD. N. H. YOUNG Pastor.

KANSAS.

N. S. Brian will preach at Ottumwa, Coffey co., Kan., Aug. 6, and the first Sunday in every alternate month thereafter. D. Webster at the same place Sept. 3, and the first Sunday in every alternate month from that date.

D. Webster will preach at Centropolis, Franklin county, Kan., Aug. 13, and the third Sunday in every alternate month from that date. N. S. Brian at the same place, Sept. 17, and every third Sunday in each alternate month from that date.

MISSIONARY APPOINTMENTS.

Plainview School-house, 2 p.m. same day.
State Valley School-house, Aug. 27, 11 a.m.
Austin 5 o'clock p.m. same day. V. F. HUNT.

NEW YORK.

Second Advent meetings are held every Sunday at Gallatin Hall, 622 Fulton street, Brooklyn, at 10.30 a.m., 3 p.m., and 7.30 p.m. Seats free. All are welcome.

From Eld. S. B. Mabey, Sterling, Ill.

Bro. Burr—I am as much interested about the cause of Christ as ever, but duty seems to indicate that I should work some at manual labor of some kind. The force of circumstances seems to hedge up my way in the work of the ministry although I do not feel satisfied that it should be so. But I have humbly acquiesced in the condition I am in, and try to bear up under the trials and be encouraged by the blessings which the Lord wishes to place upon me.

I have not been able to work much in the vineyard of the Lord this year, nor to attend any Advent meetings, but I have been to the other meetings and I find christians who seem as much awake to the great work of saving the perishing as those who are so particular about the name "Advent," who profess to be looking for the soon coming of the Lord, yet by works seem to be as much wedded to the world and the things of the world, as do other people. It ought not to be; such people should live in advance of the world in christian life and holiness, and patiently "wait for the Son from heaven," as did the apostles.

I am willing to work with any church or people (especially of our faith), to visit them on trial and to try by all proper means that the way may be open before me as in time past to work with some good working church, if but part of the time, than to do mission work in new fields. Or I am willing to work with a number of churches who may need help, if thereby I may be able to labor continually in the cause I hold dear.

My finances have been limited, very much so; have been without means part of the time; but I am glad that all things seem to work for good. My health seemed to improve until the last work I did while at Ohio Station. That seemed to be very hard for me; a long job, two months steady hard work; building a large house seems to be too much for me; but I am thankful the Lord has spared me to live so far; I hope it may yet prove to be for good though I am but a frail mortal, yet the Lord is all powerful and interested for us and able to save.

I have spoken once for the christian church at Ohio Station, and they urgently invited me to speak again and a number of times (one of the leading churches of the place), but I did not, being at work and wearied with labor. I was invited very cordially to speak with the Methodist church. Leading ones of the church, minister, and all gave me the privilege and invitation; but I have not so far, owing to above reasons, not feeling able to work during the week and on the Sabbath.

From Eld. W. W. Cate, Hudson, Mo.

Dear Bro. Burr:—You remember a few months ago Bro. H. L. M. Doyal, of Doyleston, St. Clair county, Mo., sent you a letter which was published in the A. C. Times, stating he would be one of the required number to pay twenty-five dollars apiece to free the A. C. Publishing Society from debt, but for some reason his name does not appear in the list of pledges. As a gentle reminder, and to show that brethren of southwest Missouri mean what they say, I transmit to you to day for Bro. H. L. M. Doyal, a postal order for the amount $25.

Dear brethren we are doing what we can in the vineyard, but that is very little in so large a field. We have recently been exchanging labor with the dear brethren in Kansas, and think the result has been good. We had the pleasure of listening four days to a debate between Rev. Mr. Lee, Methodist, and Bro. V. F. Hunt, on the nature of man. Bro. Lee said in conclusion he had proved the soul immortal by the universal belief of all nations; he had also proved it, he said, by the aspirations of the human mind; he also said he had proved from the Bible that God formed man of the dust, and breathed an immortal soul into him. If assertion is proof he did first rate. But Bro. Hunt showed that he had no need of help from the belief of the heathen, the aspirations of the mind, or assertion. The Bible was sufficient to establish the fact of man's mortality and overthrow all his flimsy arguments. Yours waiting for that blessed hope.

Dr. Cumming on Turkey.

The Rev. Dr. Cumming, of the Scotch National Church, Crown Court, Covent Garden, alluding to Turkey, said the Scriptures had stated that Christ's second advent would not be far distant. Christ himself had stated eighteen centuries since, that he would come again. Thoughtful and gifted minds of the present age were all agreed, that all the great prophetic epochs had expired. All the great epochs of the previous two hundred years referring to the Turkish empire, had pointed out that that empire, represented by the great river Euphrates, through which the Moslem had passed, and contiguous to which he dwelt, should be dried up under the "sixth seal," and that after that period the sixth seal would cease, and the seventh seal would arrive, including the immediate advent of Christ. He had no need to remind them that at that moment, the Moslem was hurrying to destruction. The empire had practically ceased to exist, and not all the combined efforts of all the nations on the earth would prevent its immediate break up and collapse. When the event was consummated, then the road would be open for the Jews to regain possession of their own beloved land. He had pointed out these matters years since in Exeter Hall, only to receive ridicule, but at the moment whilst speaking, two thousand of the Church of England clergy held he was right in these matters.—*Sel.*

England's Policy.

England has been at last forced into a definite declaration of her policy in respect to the eastern war. She will remain neutral only on condition (1) that the Sultan's government is promptly informed of all negotiations and intentions of Russia and Austria which affect the Servian cause; and (2) that the insurgent provinces do not escape their vassalage to the Turk without his consent.

This is simply saying in direct and unmistakable language, that if the insurgents are likely to succeed, Great Britain will step in and help Turkey to subdue them. She will not permit the revolution to succeed, because its success would so weaken the Turkish rule that the Sultan's dynasty would fall to pieces, and England is not yet ready for the Porte to relinquish its grasp upon the Bosphorus and let the fleets of Russia come down to the Suez Canal. All this, or its substance, is officially announced by the British Ambassador at Vienna. It is by far the most portenteous sound that has come from Europe since the outbreak of the present difficulty.

Russia, on the other hand, has definitely announced that if the patriots of Servia, Bulgaria, and Montenegro cannot succeed she will help them. Thus the adverse interests of Russia and Great Britain, which diplomacy has so long and so laboriously endeavored to harmonize and pacify, are drifting gradually to a collision. Two of the most powerful nations of Europe going to war over the preservation of such an ulcer as the Turkish rule in the Balkan provinces, would be a spectacle for the moralists of the world.—*Cleveland Leader.*

Miscellaneous.

An extraordinary Cabinet council was held in Belgrade, Servia, Aug. 18, Prince Milan presiding, at which it was resolved to continue the war to the last extremity.

Speaker M. C. Kerr died after a long and painful illness at Rockbridge Allum Springs, Va., Saturday evening, Aug. 19, of consumption of the bowels, in the 50th year of his age.

A late special from Alexandria, Egypt, says that reports have been received from Abyssinia that Waldo Mikael, the insurgent chief, has defeated the Abyssinians at Zakraga, and 1,500 women and children have been massacred.

There is a financial crisis of considerable proportions in Portugal. The government has issued a decree for the suspension of all engagements two months, which will give the banks an opportunity to liquidate their liabilities.

A dispatch from Alexinatz reports that after driving in the Servian outposts on the 19th inst., Alie Saib pressed toward Tescia. Cannonading was heavy, and the fighting obstinate. The Servians withstood the assault. The Turks began to retreat in the afternoon, and the Servians followed, driving them across the frontier. Another dispatch from Ragussa says that a body of 5,000 Turks has been defeated at Jankova. The Turkish forces now in the vicinity of Albania are estimated at 40,000 men.

The following were the closing quotations in Chicago Saturday evening, Aug. 19: Gold, 110⅜. Wheat steady; 87c seller August, 89½c seller September, 91¼c seller October. Corn steady; 44⅜@44½c seller August; 44¼@44⅝c seller September; 44¼@44⅝c seller October. Oats quiet; 30⅝c seller August, 30⅝c seller September. Rye quiet; 53c seller September. Barley easy; 71½c seller September. Mess pork steady; $17.30@17.32½ seller September. Lard steady; $10.55@10.57½ seller September.

There was an attempt Saturday night, Aug. 19, to wreck the St. Louis express, near Lincoln Creek Bridge, eight miles from Rochester, N. Y. The embankment at this point is seventy-five feet, and a rail was placed in such a manner as to render it absolutely certain that the whole train would go over it. Fortunately a man walking on the track discovered the wreckers at work, and he notified a farmer near who succeeded in stopping the train just in time by swinging a lantern. About one hundred passenger were on board the train.

Deaths.

Cooke.—In Castle Rock, Minn., July 2, 1876, of scarlet fever, Charlie A., only son of Mr. and Mrs. A. C. Cooke, aged two years and six months.

Dear little Charlie his days were but few on this earth, but will be many in the kingdom to come.

"Oh, how sweet will it be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

Services by Eld. S. S. Utter from 2 Kings 4:26. Mrs. A. C. Cooke.

Crisis please copy.

Stanley.—At Onalaska, LaCrosse county, Wis., Aug. 1876, Rush DeWees, youngest son of Dr. W. H. and Sr. R. W. Stanley, aged 1 year, 6 months, and 4 days.

Rush was a bright little fellow, the joy and pride of the family. He was with them long enough to gain a strong hold upon the hearts of the parents, brothers, and sisters. But death claimed him for its own. The tender chord was broken. But death is a conquered enemy; and above the rushing of the cold stream we hear the voice of God exclaiming: "They shall come again from the land of the enemy." Services by the writer, in the M. E. church, assisted by the pastor.

Philo Hitchcock.

Birkett.—In Augusta, DesMoines county, July 17, very suddenly of heart disease, Mrs T. C. Birkett. J. Sharrock.

Post.—At Minnora, Wis., July 31, 1876, Mrs. Carrie Post, aged 86 years.

She leaves a weeping husband, a number of children, and an aged mother, together with a large circle of friends to mourn her loss. She made no open profession previous to her last sickness. With her husband she attended our series of meetings held here last winter, when many came out on the Lord's side. She was deeply moved, and was almost persuaded to yield to Christ, but put it off until death had marked her for the grave. She leaves some evidence of her acceptance with God, and we shall hope to meet her in the better land. We addressed the friends on these words: "She is not dead but sleepeth" (Matt. 9:24). Philo Hitchcock.

Business Department

All remittances and communications in relation to the business of the Times [illegible] Society and its other publications [illegible] addressed to

A. C. TIMES,
91 S. Green Street,
Chicago, [illegible]

Please pay in advance. By looking at the date by your name on the "purple slip" of the wrapper you can tell to what time you are paid.

All Ministers of the Gospel recognized by our Conferences are authorized Agents for this paper. They may retain fifteen per cent. on all collections of dues, and twenty per cent. on all New Subscribers. This is providing they will try to collect.

LETTERS RECEIVED.

All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once.

ThosRComstock
C W Bean
A A Fowler
D W Young
R P Eldridge
J R Goodenough
E Thompson
J A Smith
W W Cate
E Rupel
M Main
W I Popejoy
P G Marsh
Stephen Wing
Jas H White
L D Carey
W D Bowman
S M Judson
Carl Hirdler
L Scott
C Hallock
C L Davis
John Crossdell
N W Spencer
P W Hough 2
M McCulloch
S K Gibson
J H Aust
O Winter
L Walker
Wm McCulloch
E K Smith
S B Mabey
D O Hink
G T Adams
W F Gardner 2
E H Burlington
E Dexter
R M Rowling
E Stevens
H M Williams
J C Smith 2
J L Baker
A M Corbit
M J Eddy
A J Marsh
C Stinson
F A Wiswell
W Buchanan
J W Burroughs
A M B Graham
C W Pitsor
S Haughton
A N Seymour
T M Preble
E S Levi
P Alling 3
J T Rea
Wm Labrant
J Fisher
C W Low 2
A F Carpenter
L C Kerr
B Young
S T Hill
O R L Crozier
H L M Doyal
H Newberry
C Bacon
J S Quimby
M N Kent
J W Burroughs
R J Arnot
Geo Knell
Geo Main
M E Hilton
H A Olmsted
Levi Crim
G W Green
A DeLong
M A Tibbets
A B Huntington
Jobe Brown
G W Hurd
H B Sevey
T McLane
C Mendenhall
W Babcock
H R Casper
R Anderson
H H Skinner
P Hitchcock
R A Miller
J Sharrock
E A Marsh
T H Jackson

BOOKS AND TRACTS SENT BY MAIL.

Bean C W
Bennett A B
Carey L D
Carpenter A F
Davis C L
Fowler A A
Hill S T
Hink D O
Marshall H F
Olmstead H A
Popjoy W J
Quimby J S
Scott L
Skinner H H
Tibbets M A
Wright Eld S W

PUBLISHING FUND.

Contributed during 1875	$333 01
[Contributed During 1876.]	
Previously reported	191 77

THREE MONTHS' SUBSCRIBERS.

In order to enlarge our circulation and get the A. C. Times before many readers who do not now see it, and who might subscribe for it if they but knew its merits, we propose to our friends who might wish to assist us in this work, as follows: We will send the paper three months to any or all persons whom you may mention, for fifty cents. We will keep a three months' list, and for fifty cents each we will send the paper regularly each issue and stop when the time is up, if not ordered otherwise. Now how many of our patrons will send on from fifty cents upward, with names of friends or acquaintances to whom they wish it sent? Sit down as soon as you read this, and send us on a list with the money. In so doing you will help the paper, and perhaps bring a welcome messenger weekly to many a household.

The following is a list of those who have ordered the A. C. Times sent for three months to friends:

Previously reported	224	$112 00
D. O. Hink	2	1 00
J. W. Burroughs	1	50
Wm. Labrant	1	50
A. F. Carpenter	1	50
H. H. Skinner	1	50
S. K. Gibson	1	50

If any of our readers receive this paper, not knowing how it comes, let them know that it is paid for three months, and if at the expiration of that time you like it well enough to subscribe, we will gladly continue it; otherwise we will stop it.

PLEDGES TO THE W. A. C. PUB. SOCIETY.

We, the undersigned, hereby agree to pay the sums set to our names for the purpose of liquidating the debts of the old publishing association, to be paid to C. W. Smith, treasurer, when the amount of twenty-five hundred dollars shall have been subscribed.

PAID.

Previously reported	560 65	L Fenner	1 00
J. Sturgis	5 00	L Town	2 00
N R Smith	5 00	Mrs. A. Cole	2 00
N W Smith	5 00	A friend	1 00
S G	5 00	F H Kenny	70
F	5 00	E Schleiffarth	1 00
Helen M Benson	1 00	Sr. A Spaulding	75
Mrs. C. Bosley	4 50	H. M. Robbins	25 00
Mrs. C. E. Shaw	25 00	Total	649 60

PLEDGES PAID.

C W Smith	25 00	J Lowe	5 00
S Stephens	25 00	E H Burlington	5 00
James Langley	25 00	E J Farmer	5 00
Chas G Smith	2 00	Philip Lindner	25 00
W A Fay	10 00	Wm Watson	50 00
A J Marsh	1 00	A C Beard	2 00
G M Button	5 00	John Hays	5 00
Samuel Marsh	10 00	D J Ames	25 00
B J Fillmore	5 00		
R Sturtevant	10 00	Total	250 00
D E McArthur	10 00		

NEW LIST.

H L M Doyal	25 00	Mrs. P. Stevens	10 00
C W Smith	25 00	E C Greenfield	1 00
R L E	1 00	E Lewis	1 00
Hel'n M Benson	1 00	R A Miller	3 00
D Q Kent	25 00		
C Bacon	1 00	Total	93 00

UNPAID.

John Duffee	2 00	Friend	2 00
S C Blackman	5 00	E B Hulett	10 00
Jesse Beemer	5 00	J S Quimby	5 00
Bro Pell	25 00	D K Prescott	50 00
H B Snow	5 00	H A Olmstead	25 00
Bro Kliber	25 00	N. Field	10 00
J H White	25 00		
D Holderness	5 00	Total	$329 00
Eld F Burr	25 00	Grand total	1,225 60
J McDole	5 00		

If any have sent pledges or money which they do not see acknowledged in the report, they will write to Eld. C. W. Smith, New Rutland, Ill.

C. W. Smith.

Notices.

Quarterly Meeting.—The first quarterly meeting of Blue Earth District will be held at Almo City, Minnesota, September 2 and 3. M. Wellcome, Pres.

Notice.—Churches in the Eastern District of Wisconsin wishing to hold quarterly meetings, will please correspond with me at Magnolia, Rock county, Wis. George Howard.

Conference.—The conference of the Churches of God of Minnesota will hold its next quarterly meeting at Ottawa, Le Seur county, commencing Thursday evening, August 31st, 1876, and continue over Sunday, the Lord willing. E. E. Toms, Sec.

Annual Meeting.—The Southwest Iowa and Northwest Missouri Annual Conference will be in connection with our campmeeting to be held at Red Oak, Montgomery Co., Iowa, Sept. 9th, 1876. All come who can. Let us have a general rally.

J. S. Cromwell, Sec.

Quarterly Meeting.—There will be a quarterly meeting of the church at North Fairfield, Ohio, beginning Saturday, Sept. 2, and [illegible] hold over Lord's day. Brethren and friends are cordially invited. Come and let have a reason of refreshing.

L. C. Kerr, Pastor.

Conference.—The fourth quarterly conference of the Iowa Southeastern A. C. conference will be held at West Irving, five miles north of Belle Plaine, on Aug. 26th, in connection with the campmeeting. All the churches are requested to report there by delegate or by letter. F. A. Wiswall, Sec.

Conference.—The third quarterly meeting of the Southern Iowa and North Missouri conference will be held with the church at Bethlehem, Wayne county, Iowa, commencing Sept. 16, 1876, at 2 o'clock p.m. We hope all of the churches of the conference will be represented at the meeting.

A. M. Corbit, Sec.

Notice.—We have three Advent churches here, comprising eighty members. We organized into a conference August 4, 1876. Our next annual conference will be held with the James Henry church, Miller county, Mo.

W. H. Payne, Mod.
B. A. Castleman, Clerk.
J. H. Aust, Sec.

(No date given.)

Campmeeting.—There will be a campmeeting of the A. C. Church, held on the farm of T. R. Comstock, about a half way between Salem and Burr Oak, on White Rock Creek, in Jewell county, Kansas, commencing on the first day of September, 1876 and hold over two Sundays. Eld. E. N. Bliss is expected to be present with a chart and will give a course of lectures on the prophecies. All preaching brethren are invited to attend and lend a helping hand to present the word.

The northwestern quarterly conference of Kansas will convene at the same time.

Thos. R. Comstock, C. Eld.
Ellen B. Newcomb, Clerk.

Quarterly Conference.—The A. C. Q. C. of Central Kansas, will hold (D. V.) its next session at Arvonia, Osage Co., Kansas, Saturday September 30th, and continue over Lord's day, Oct. 1st. And in connection with this meeting it is thought best to have a State Campmeeting, commencing September 27th and continue as long as thought best. We hope all of our brethren and sisters in the state and elsewhere that can come will prepare for this meeting. Let prayer, fervent prayer be offered that we may have a rich season in the Lord. May all bring tents that can. Bro. Burr, Editor of the A. C. Times, we trust will be present to preach the word. By order of committee.

J. C. Smith,
Aaron Preston,
M. McGuire.

Camp Meeting.—The annual camp meeting of the Advent Christians of Michigan, will be held in the beautiful grove near Mosherville, on the Fort Wayne, Jackson and Saginaw railroad, 20 miles south from Jackson and 5 miles north from Hillsdale. It will commence on Saturday, August 19, and hold over two Sundays. Brethren, rally, let us put shoulder to the wheel, and we shall see the cause move forward, and we shall be blessed. Then when the blessed Master comes we shall hear the welcome "well done." Come, if possible on Friday, that we may get the tents up all ready for business on Saturday evening. Those who can bring tents and victuals for yourself, and a little to spare for those that live at too great a distance to bring for themselves. Stoves will be provided for those who wish to cook on the ground. By order of the Board.

Chester D. Berry.
Secretary pro tem.

Quarterly Meeting.—The second quarterly meeting of the Northeastern Advent Christian Conference of Iowa will be held at Mudville, Buchanan county, Iowa, commencing Oct. 13, and hold over Lord's day. This is a new place for a meeting of this kind. There is no church here of our faith and order, but a few scattered ones who are waiting for the Master and desire to see salvation poured upon their friends and neighbors, have asked to have a meeting of days with them, that they may lift the standard of the coming One, so all may hear the gospel of the kingdom, we ask all our brethren and sisters that can meet with us to do so, and come to work for Jesus. Homes will be provided for all. Those who cannot come must pray earnestly and in faith that God will bless this meeting to the saving of some. Bro. Marsh, of Manchester, will be present to assist in preaching the word.

P. W. Hough.

Notice.—The State tent is now placed in my hands by the conference committee to attend to it for the present. Any church or locality that wish a tent meeting the coming season will please address at Brownsville, Minn., for the present, and in the future at the published appointments, stating what time and who would suit best to assist in preaching the word. Our message is the order of the coming judgment and the coming Judge and King, and the necessary preparation to meet him in peace, with no hobbies or side issues. We shall expect a hearty co operation of the ministerial brethren, especially of the conference, in order to prosper. Dear brethren, probation is truly drawing to its close. Let us show a judgment-bound world "our faith by our works" by a proper sacrifice and a zeal according to knowledge. And may God's Holy Spirit help us. Amen.

John Brown, Tent Master.

Iowa Campmeeting.—The Iowa General Union, State campmeeting and conference will be held at West Irving, Tama Co., Iowa, commencing August 25th, 1876 and holding over two Sundays. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. Passengers coming by rail will stop at Belle Plaine. The committee have arranged to have teams run to all the day passenger trains. Hay and grain will be provided on the ground for teams, also a boarding tent to accommodate all who may wish to board. The Iowa A. C. Mission tent will be on the ground in time for the meeting. Come brethren and sisters from far and near, bring your tents and come prepared to enjoy a feast of fat things. Don't forget your bedding. Everything possible will be arranged for your comfort. We hope to see a general attendance of the preaching brethren. The conference will convene during the first part of the meeting. Come filled with the spirit of the Master.

J. Ridley, Sec.

Camp Meeting.—The Kansas and Nebraska Camp meeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, September 21st and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interest of the meeting by their presence, filled with the spirit of the Lord. All that possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents, provision will be made for all that come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the east by R. F. and M. J. Clark will be used for the occasion. There will be no side issues or hobbies and expect to have perfect harmony. From present indications it will be the largest meeting ever held in the state. Geo. Boutwell, Clifton, Kansas; C. D. Potter, Peach Creek, Kansas; Wm. H. Shriner, Washington; W. S. Pitcher, Glen Elder, Kansas; H. Kissel, Blue Springs, Neb. Committee.

For further particulars, direct as above.

R. F. Clark, Sec.

Tent Meeting.—There will be a tent meeting in the city of Winona, Minn., commencing Aug. 25, 1876, and continue as long as interest may demand. Eld. P. S. W. Deyo, of Iowa, we expect will be with us. We hope the Holy Spirit's power will be manifested with us. It is more powerful than all that can be against us. We look for a general rally.

John Brown.

Indiana Annual Conference.—The Lord willing, this body will assemble in the A. C. Church at Bridgeport, Clarke county, Ind., on Thursday, Sept. 28th, 1876, at 2 o'clock p.m. This will be an important meeting, and it is earnestly hoped that all interested will make a special effort to attend. Bridgeport is situated on the L., N. A., & Chicago R. R., some 14 miles north of New Albany. The church is but a few steps from the R. R.

G. W. Greene, Sec.

Quarterly Meeting.—The second quarterly meeting of Washington County Conference of Advent Christians, will be held at the Fox School House in Sherman Township, Washington County, Kansas. First service, Friday evening at 7 o'clock, Sept. 1st, 1876, holding over Sunday. Business session, probably some part of Saturday afternoon. It is hoped that all the churches will be represented by delegates properly accredited, i. e. credentials signed by Elder and Clerk. Come on all ye that love the Lord, and look for his "appearing." J. W. Hayworth, Pres.

Quarterly Meeting.—The third quarterly meeting of the N. E. Adv. Chris. Conference, of Iowa, will be held in the stone schoolhouse, Jackson county, three miles east of Canton, commencing October 4, and hold over Lord's day. This is a place where there is no church of our faith and order, but the isolated ones wants to help raise the standard of the coming One whose right it is to reign. This place is very central, and we hope to see as many of our brethren and sisters as can come to work for Jesus. We hope to see some from Delmar, Maquoketa, Iron Hill, Monticello, Cascade, and Annamossa. We think the people will give you a home and place to lodge—it may be on the floor, and carpets may not be plenty. Study christian economy, and don't come with a double team and an extra horse tied behind to bring your bare self, but get a load which used to be called a Methodist load (thirteen in number) if possible, and some bedding, and a sack of oats or corn. And bring Jesus with you, and come any way. Bro. Buck, of Ozark, will be with us to assist in the services.

P. W. Hough.

Henderson Grove Campmeeting.—The Lord willing, there will be a campmeeting held in Henderson Grove, eight miles northwest of Galesburg and five miles south of Ionia, Warren county Illinois, on the ground occupied for the same purpose last year, commencing at 7:30 p. m. on the 2d of September, 1876. Now dear brothers and sisters, neighbors and all, we do earnestly entreat you to both pray for, and come to this meeting. Bring your families with you, and urge friends and neighbors to come. We want many saved at this meeting—the fields are already white for the harvest. Come then full of faith, love and prayer—In short, come to work for God and he will bless our effort. As far as possible, bring tents, and poles, lumber and straw will be furnished. Those coming by the C. B. & Q. R. R. will stop at Galesburg, and conveyances will be furnished for all who notify us by postal card or otherwise, what day and hour they will arrive there. Direct to M. McCulloch, Ionia, Warren Co. Illinois. There will be refreshments on the grounds for all, at fair prices, who do not wish to bring their own provisions. We expect Elders Thurber, H. G. McCulloch, and perhaps H. L. Hastings, and a number of others to break the bread of life to us. Leave all hobbies at home but bring Christ our present and eternal Savior. For the committee.

M. McCulloch.

Rally, Rally, Rally.—To what? The Annual Campmeeting of Southwest Iowa and North west Mo. Conference to be held at Red Oak, Montgomery Co., Iowa, September 9th, 1876. This will be the most important meeting ever held in Southwest Iowa. Our campmeeting will be almost in the heart of a city of 3,000 souls and within a few rods of the depot of the B. and M. R. R. Let there be no delinquents, no "dead beats," and no "dead heads," or cold hearts. Come one and all to this annual feast of Tabernacles; come to work for God and the salvation of souls; come prepared to stay through the meeting; come prepared for wet or dry weather; come to take care of yourselves while in camp and as many more as you choose; come expecting the Lord will not only meet you there, but let him be your companion in travel; come filled with the spirit. Hearty welcome will be extended to ministers and member of other conferences who wish to join us in this meeting. Provision will be made for any who wish to hire board on the ground. Straw, hay, and grain will be furnished on the ground. We have engaged the large tent from the north east part of the state to hold our services in. Now then, in view of the condition of the cause in this region, and in view of a soon coming judgment, let there be a general rally to this meeting. In view of its location let there be no failure. It will tell for or against; which shall it be? Wm. McCulloch.

District Campmeeting and Quarterly Conference.—There will be a camp and quarterly meeting at or near West Salem, LaCrosse county, Wis., commencing Monday, September 18th, and hold over the following Lord's day. Elds. Thurber, Hough, Howard, and Sr. Rowell and others are expected to be present to preach the word. It is hoped that every church in the district—S. W.—will be represented, and that every minister will also be in attendance. We wish to make a special effort to advance the cause of truth in this region. Many who could not attend the State Conference meeting, will, by a little effort, be able to come to this. Bring your unconverted children, and all of them. Let us make a little sacrifice for that Christ who has done so much for us. The devil will frame a multitude of excuses, but they will weigh nothing in the light of the Great White Throne. Come with hearts full of love to work for the perishing. As it is near the Minnesota line, it is hoped that friends who can will come from there. Do not wait for a special invitation. Come from Sparta, Tomah, Springville, Pine River, Pine Hill, Mt. Vernon, and "from all the region round about." Bring tents all who can; those who cannot may lodge in our large tent. Those who come by rail will get off at Salem. All who are unacquainted can inquire for Salem. The following brethren are chosen committee: L. N. Wood, L. F. Bowles, A. Mosher, James Hewitt, John Pettengill.

Philo Hitchcock, Dist. Evan.

MINISTERIAL LIST.

CANADA.

L C Kerr, Highland Creek, Ont
C P Dow, Magog, P Q

NEW YORK.

M R Miles, Wolcott.
B P Stevens, Butler Center.
Wm Morrill, New London.
C H Williams, West Martinsburg.
J E Wells, Ontario.
E F Sergisson, 8 Edward st, Rochester,
Frank Douglas, 150 Powers' Block, Rochester.
A C Newell, Darien.
C W Low, Fredonia.
R H Bateman, Springwater.
C Colegrove, Sardinia.
A H Dunbar, North Victory.
S C Gove, Alton.
C F Sweet, Albion
H Ziegenfuss, Avoca.
W Vreeland, Shelby Center.
Mrs L M Stoddard, Lockport.
W J Hobbs, Honeoye Falls.
R Morher, Sandy Hill.
P A Smith, Rochester.
Anna E Smith, 183 Spring st, New York.
Wm Ingmire, Seneca Falls.
J B Cook, 459 Franklin av, Brooklyn.
A H Briggs, Sprigville, All co.
S. Moose, Cohocton, Steuben co.

PENNSYLVANIA.

G W Stetson, Edinboro, Erie co
I N Willfong, Philadelphia.
Louis Reimer, Philadelphia, 689 N 8th st,
J T Oagley, Lincolnville, Crawford co
Geo A Brown 30 N Fifth st. Philadelphia
J M Stetler, Philadelphia
H T Taylor, Philadelphia
W N Ashman, Philadelphia
B Butler, Westfield. Tioga co
J Slocum, Knoxville, Tioga co
D B Hunt, Knoxville, Tioga co
E H Eggleston, Keeneyville, Tioga co
J D Chamberlain, Binghampton, Allegany co
J H Sawyer, East Troy, Bradford co
W Fletcher, South Creek
C Mendenhall, Embreeville.

OHIO.

E McCulloch, Nevada.
P Alling, Norwalk.
D C Jefferson, Norwalk.
M Beck, West Lebanon.
R Viets, Austinburg.
S M Judson, Sylvania.
D T Call, Rochester.

WEST VIRGINIA.

Silas P Whitney, Shambling's Mills.
F R S Mowry, Spencer.
M Hammack, Roxalana.
D Hammack, Copenhaven's Mills.
G L Looney, Walton.
D S Foster, Walton.
Wm Ferrall, Spencer.
Alex Good, Fisher's Point.

INDIANA.

N Field, M D, Jeffersonville.
Geo W Green, Memphis.
Dr C H Cass, Helton.
E C Andrus, Colfax.
Robert Scott, Scottsville.
Lemuel Record, Lancaster.
Thos V Porter, Volga.
Collins Bradley, Volga.
S W Burns, New Providence.
J L Warman, Muddy Creek.
David Wright, Medora.
Dr A G Case, Nebraska.
Geo W Lawson, Delphi.
N Pease, Jamestown.
D W Ronk, Jamestown.
Dr G W Nafe, Royal Center.
James Nafe, Rochester.
Isaac Abrams, Rushville.
P R Prewitt, Ladoga.
N J Winchell, Kingsbury

MICHIGAN.

James Ferriss, Buchanan, Mich
J R Preston, Kinderhook.
Geo W Wright, Lexington.
P Holler, Nashville.
A N & M A Seymour, Reading.
E B Scott, Ashland.
John Bowers, Sylvester.
C D Berry, Assyria.
S Pope, St Johns.
A E Babcock, Jonesville.
P Vos, Fremont Center.
C Fox, Leslie.
R Crandall, Dearborn.
O R L Crozier, Hudsonville.
F H Berick, Buchanan.
D W Fulton, Milton, Macomb co.

ILLINOIS.

A Bailey, Vermillionville.
E H Burlington, Genoa.
A A Crocker, Genoa.
H G McCulloch, De Kalb.
M McCulloch, Ionia.
L H Davis, Earlville.
J Drain, Yorktown.
R P Hoge, Wenona.
J S Heath, Neponset.
S E Mabey, Amboy.
S B Mabey, Amboy.
C W Smith, New Rutland.
N W Spencer, Waterman.
S J Mendell, De Kalb.
J August Smith, Foreston.
Geo M Button, Lineville.
A S Calkins, Auburn.
O D Gibson, Palmer.
G W Hurd, Iona.
Larkin Scott, Denver.
A Farrow, Medora.
E Braley, Carlinville.
T S Thomasson, Cairo.
H H Hubbard, Lick Creek.
H Willett, Toulon.
W L Skeels, Mansfield.
A Armour, Tamarack.
J Williams, Chicago.
Charles Koier 229 Noble st., Chicago.
Frank Burr, Chicago, 91 So. Green st.
A J Balfour, Newport.
Sr A R Sarvis, Dwight.
Sr S E Finn, Freedom.
Sr J McCulloch, Ionia.
J S Alexander, Prairie City.
J G Bush, Winchester.
B V Carer, Palmer.
D S Clark, Amboy.
John McCoy, Pulley's Mills.
T Calhoun, Pulley's Mills.

IOWA.

J Ridley, Cherokee.
E A Marsh, Manchester.
S K Gibson, Allerton.
Wm Chapman, Howard Center.
Joseph Chapman, Howard Center
C W Russell, Ogden.
P S W Deyo, Charles City.
Wm McCulloch, Red Oak.
C Pitsor, Belle Plaine.
J W Burroughs, Raymond.
C C Ramsay, Floyd.
M Chandler, North Branch.
D Q Kent, Hawleyville.
H H & M J Janes, Clear Lake.
P S Buck, Ozark Grove.
R B Dutton, West Prairie.
E W Huson, Ladora.
P W Hough, Fairbanks.
J F Adair, Corydon.
A A Wilbur, Charles City.
S Baldwin, Lineville.
F A Denton, Charles City.
A Raymond, Floyd.
N F Eggleston, Parkersburg.
E H Eggleston, Parkersburg.
J B Talmadge, Tama City.
M A Newcomb, Traer.
P S Converse, Dysart.
A Durand, Boylan's Grove.
J Gildersleeve, Greeley.
F H Kenney, Cherokee.
N S Ketchum, Sioux City.
Sr Hattie Plank, Lewis, Cass co
A F Tichenor, clarksville.
R L clark, Brooklyn.
Emerson Blanchard, Milford
Wm Patton, Villisca
Joseph Hamilton, Hamburg
Wilson Eldridge, Villisca
A A Davis, Corydon
P F Willoughby, Jefferson

WISCONSIN.

Wm Sheldon, Brodhead.
G W Barnes, Baraboo.
N A Hitchcock, Fennimore.
Geo Thomson, Prairie du Sac.
Geo Howard, Magnolia.
Geo Dyson, Dayton.
Philo Hitchcock, West Salem.
H D Danks, Fond Du Lac.
W S Shears, Prairie du Sac.
F J Groat, Ironton.
A Brown, Ft. Atkinson.
J A Newton, Bouchie.
John Bennett, Magnolia.
S W Thurber, Sparta.
B Judson, Yuba.
E P Graves, Rutland.
A M Glading, Monroe.
S J Adams, Deton.
A N Hitchcock, Madison.
B N Meigs, Arena.
M D Peavey, Arena.
C M Keich, Pine Hill.
J C Wells, Oak Center.
David Lewis, Brunswick.
H W Stanley, West Salem.
A M Barber, Monticello.
Robert White, LaValle.
Stephen Bentley, Prairie du Sac.

MINNESOTA.

P H Ramer, Lewiston.
W J Bursell, Rose Creek.
Peter Mitson, Elliota.
A G Lombard, Chatfield.
Jobe Brown, Brownsville.
O R Fassett, Rockford.
M Wellcome, Garden City.
L F Cole, Minneapolis.
C D W Scott, Ottawa
Ezra Bacon, Ottawa
Allen Lewis, Ottawa
Wm Parsons, Hutchinson
S P Matheny, Darwin
J Raymond, Lake Howard
Sr R M Rowell, Winona
Sr L E Fassett, Rockford
Sr H M Ramer, Lewiston
E K Smith, Owatonna

KANSAS.

S R Knox, Glen Elder, Mitchell co
V F Hunt, Wellington, Sumner co
E N Bliss, Believil'e, Republic co
J S Lawson, Columbus, Cherokee co
F A Childs, Oswego, LaBatte co
N I Sade, Pittsburg, Mitchell co
P w Rote, Eudora, Douglass co
Orson Lewis, New Lawrence.
D webster, Arvonia, Osage co
H R Haines, clifton, Wood co
D D Hunter, Bero, Cherokee co
J H Peck, Mont Cenis, Dickenson co
F P cutler, Peach creek, Washington co
James Page, Belleville, Republic co
J H Morse, Solomon City, Mitchell co
Aaron Preston, Burlington, Coffey co
J S Thorpe, Delta, Jewel co
Wm E Moss, Battle Creek, Lincoln co.
James Hayworth, Peach Creek, Washington co
Joseph Thompson Peach Creek, Washington co
Geo P Boutwell, Clifton, Washington co
Geo McAtee, Reiter, Washington co
Sr Sarah Shriner, Washington, Washington co
J L Field, Butler, Washington co
A S Field, Butler, Washington co
J C Smith, Arvonia, Osage co

NEBRASKA.

G G Godfrey, Blue Springs.
C A Huyck, Ashland

ALABAMA.

J A cargile, Stevenson.
J J Smith, Long Island.

MISSOURI.

J C Malloy, Mercyville, Macon co
J H Legle, La Plata, Macon co
N H Young, Poplar Bluff, Butler co
James Smith, Pickering, Nodaway co.
J H Mar, Corsicana, Newton co
Sr M K Prescott, No. 101 N 5th St., St Louis.
D O Hink, Maryville, Nodaway co
w w Cate, Hudson, Bates co
Wm Thomas, Maryville, Nodaway county
Edmund Carman, Maryville, Nodaway county
Lander Rinn, Quitman, Nodaway co
N C Miller, Valparaiso
W L Arnot, Sellie, Dent. county.

ARKANSAS.

J G Melvin, Malvern.
w B covey, Spavinaw
A K Lewis, Judson.
G M Prime, Eldorado.
S Rosebraugh, Batesville.
Dr G w crosby, Pleasant Plains.
J B Perkins, Judson.
W H Lenox, Judson
J C Crisp, Franklin.
J N A Billingsley, Franklin.
Pinkney Williams, Batesville.

CALIFORNIA.

Thos Howell, San Francisco.
HF carpenter, Vallejo.
D D Reed, Santa Clara.
R w wilson, Santa clara.
D Mathewson, San Francisco.
G w Turner, Oakland.

OREGON.

M M Norton, Portland.

NEVADA TER.

R F and M J Clark, Carson. Box 17.

Appointments.

ILLINOIS.

Religious Services are held in Green Street Tabernacle by the Advent Christian Church, Chicago, Illinois, every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city and desiring to preach will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

H. P. Wright, } Elders.
R. P. Price, }
H. G. McCulloch, Pastor.

The German Advent church hold regular meetings at their Tabernacle on the north-west corner of Chicago Avenue and Chase street, as follows:

Every Lord's day from 9 a. m. to 10:30, Sunday School; Morning Service 10:30 a. m. to 12; Evening Service, 7:30 p. m. Prayer Meeting on Wednesday evening, and Bible class on Thursday evening.

All letters and communications must be directed to Elder Chas. Koier, 229 Noble street, Chicago, Ill.

Chas. Koier, Pastor.

Mill School-house, two miles west of Byron, Sunday August 27th, at 10.30 a.m., and every two weeks thereafter.

Newcomer's School-house 2½ miles southeast of Lightsville, Sunday, Aug. 27, at 2 p.m., and every 2 weeks afterward.

Adeline, Aug. 20, at 10 30 a.m., and every two weeks.

Mt. Morris, Aug. 20 at 3 p.m., and every two weeks thereafter. J. August Smith.

I will preach at Ionia, Warren Co., Ill., on Sunday the 14th of February, 1875, at 11 a. m., and 7 p. m., and on every alternate Sabbath as above until further notice.

Geo. W. Hurd, Pastor.

Union, McHenry county, Ill., Aug. 6th at 11 o'clock, and once in four weeks.

G. M. Button.

MICHIGAN.

Delta village, March 12, and every two weeks thereafter. S. Pope.

Lake View Advent Christian Church, Moffith School House, Mont Calm County, Michigan. Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10½ o'clock a. m. Prayer Meeting, Thursday eve., at 7 o'clock p. m.

Preaching brethren having a gospel sermon to preach please to give the church a call, and preach the word. Write to, or inquire for Daniel Van Antwerp, at Lake View, or Moffith School House. P. Vos.

INDIANA.

Preaching in the Advent Christian Hall in Colfax, Ind., nearly every Lord's day at 11 a.m. and 7.30 p m. We would be pleased to have brethren who may be passing near this place to stop with us, and if they can teach or preach we will endeavor to get them an audience.

F. W. Powers.

Volga Church, Ind., preaching first and third Sundays in each month by L. Record; T. V Porter second Sunday; C. Bradley, fourth Sunday.

Union Mills, June 4 and every two weeks until further notice. Frank Burr.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m. and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

At the Lyman School-house, near Crystal Lake, Saturday evening June 17, and once in four weeks.

Prairie du Sac, Sunday, June 18 at 10.30 a. m. and 2.30 p. m., and once in four weeks.

Magnolia, Sunday, June 25 at 10:30 a. m. Also in evening and once in two weeks.

Belleville, Sunday, July 2 at 10:30 a. m. Also in afternoon or evening, as the brethren may arrange, and once in four weeks.

George Howard.

On the last Sunday in May (the 28th) at Cross Plains in the morning at 10:30 at Montfort, at Laird's Hall, at 3 p. m., and in the future every second Sunday at the same places and time until further notice. Also, at the Mills School-house on June 4 and every Sunday at 10.30 a.m. N. A. Hitchcock.

Sabbath-school at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice. Anson Brown.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. Meigs.

IOWA.

Brooklyn, March 19, and once in 2 weeks.
Hall's school-house, March 25, and every 4 weeks.
Dover, 3 miles south of Belle Plain, April 2 and once in 4 weeks. C. W. Pitsor.

I will preach at West Point, Boylan's Grove, Butler Co., Iowa, at 11 o'clock a. m., commencing June 13, and once in two weeks until further notice. Will be at liberty the remaining time, and will attend to calls from other churches, or wherever my services may be desired. F. H. Kenny.

Religious services will be held in the Hickory Grove school-house, Ringgold county, the first Sunday in every month, at 11 o'clock.

Rose Hill school-house, every Sunday at 4 p. m.

John Scarce.

MINNESOTA.

Rose Creek, March 28th, and once in four weeks, by myself or some other minister of Christ. Covenant meeting at two o'clock on each Saturday before the appointed Sunday.

W. J. Bursell.

Riceford, Houston county, Minn., July 30, at 10.30 a. m., and 2.30 p. m., and once in two weeks. Peter Mitson.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo., the first Sunday, in each month.

At Fairview S. H., Little Dry wood, Vernon Co., on the second Sunday.

At the washington S. H., four miles north of Nevada City, on the third Sunday.

At the Oak Grove S. H., two miles north of Hudson, Bates county, on the fourth Sunday of each month. W. W. Cate.

Preaching at Poplar Bluff, Butler Co., at 11 a.m. and 2 p. m., every other Sunday, at the A. C. Church.

Preaching at Allenville, Cape Co., at 11 a. m and 2 p. m., every other Sunday, at the A. C Church. Eld. N. H. Young Pastor.

KANSAS.

N. S. Brian will preach at Ottumwa, Coffey co., Kan., Aug. 6, and the first Sunday in every alternate month from that date. D. Webster at the same place Sept. 3, and the first Sunday in every alternate month from that date.

D. Webster will preach at Centropolis, Franklin county, Kan., Aug. 20, and the third Sunday in every alternate month from that date. N. S. Brian at the same place, Sept. 17, and every third Sunday in each alternate month from that date.

MISSIONARY APPOINTMENTS.

Plainview School house, 3 p.m. same day.
State Valley School-house, Aug. 27, 11 a.m.
Austin 5 o'clock p.m. same day.

V. F. Hunt.

NEW YORK.

Second Advent meetings are held every Sunday at Gallatin Hall, 422 Fulton street, Brooklyn, at 10.30 a. m., 3 p. m., and 7.30 p. m. Seats free. All are welcome.

The Christian Life.

"The Lord is My Rock."

Safety on the Rock of Ages
  Rests my weary fainting soul;
Wind that howls and storm that rages
  Subject are to his control.

While the tempest pours its fury
  On my weak defenseless head,
Clinging with a grasp still firmer
  Hold I till the storm be sped.

Then when sunshine gilds the mountains,
  Joyfully his praise I'll sing;
Evermore through storm and sunlight
  To the Rock, the Rock, I'll cling.

Powers of earth shall not dislodge me
  From this high uplifted seat;
Death nor hell can ever drive me
  From this one secure retreat.
—*Sel.*

Questioner Satisfied.

Do you believe there is such a thing as entire sanctification? asked a christian gentleman of the Congregational Church, addressing the venerable Mother Munroe. "Yes, I do," was the reply.

He said, "Can you say that you are wholly sanctified?"

After a moment's hesitation, she said, "Why do you ask me that question?" He replied, "Because it is a puzzle to me. Those whom I have heard make that profession I do not believe are sanctified, and those whose spirit and life seem to warrant such a testimony, don't say it.

"Now, if there be such an experience to be enjoyed on earth I desire to possess it, and I will believe it if you say you know it for yourself."

With great meekness and humility the venerable saint spoke in a subdued tone. "Well, brother, I will get away down and hide myself behind the cross, and then look up to my blessed Jesus and say, by thy all-cleansing blood, I am washed and sanctified!"

"Then," said he, "you are the only one."

She said "Well now if you will get down behind the cross of Jesus, and let his precious blood flow over your soul, then you can say it as well as I, and so there will be two sanctified ones."

"I do desire it above all things," he said, "and now I will seek it if you will pray for me."

They knelt in supplication, and the Holy Spirit came with its renewing power, and the "cleansing stream" indeed flowed over that soul, causing him to rise to a new life in Christ, so beautifully expressed in a hymn of the departed Mrs. Palmer:

"I rise to walk in heaven's own light,
  Above the world and sin;
With hearts made pure and garments white,
  And Christ enthroned within."

From that glad hour he went forth to be a burning and shining light, and for a number of years has been shedding the lustre of a holy, christian life, in the city of Boston.

In regard to Mother Munroe's profession of entire sanctification, she did not hesitate to give a definite testimony but always with marked humility and self-abasement.

The gentleman referred to, had not up to that time heard her testimony on that point, but knowing her Christ-like spirit and exemplary life, he believed her experience was as elevated as could be obtained.—*Memoir of Mother Munroe.*

Christ Carries the Keys.

John was overwhelmed with terror when he beheld the dazzling glory of one like unto the Son of man, on the isle that is called Patmos. "And, when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am the living one, and became dead: and behold, I am living unto the ages of ages; and have the keys of death and hell."

How blessed it is to see that our elder Brother, who passed triumphantly through the dark realms of death, has absolute control of the bodies and souls of his people! As a victorious warrior who has stormed and captured a citadel receives the keys in token of surrender, so Christ is the conqueror of death and hell; and the two strongholds of the enemy that seemed to us invincible, are now entirely subject to his imperial command.

Let the afflicted christian, who wearily walks in the shadow of a great and abiding sorrow, take comfort in the thought that the beloved one, whose long absence makes home so desolate, could not have gone down into the grave except at the bidding of the risen Jesus. But he holds the keys of death, and nothing shall disturb the slumberer there until the shout of the returning Jesus is heard, calling those who sleep in him to meet their Lord in the air.

Let the doubting and timid christian know that his soul cannot descend into the prison house of despair, because the hand that was nailed to the cross holds its keys. He has locked the gates of hell behind you, believer, and it is impossible for you to enter the gloomy portals, while he that shutteth and no man openeth (Rev. 3: 7), sits upon the throne. John saw many wonderful and awful visions after he heard the words of Jesus, but he never feared again. Can those who are saved precisely in the same way John was saved tremble any more at the thought of death and hell, when they know that Christ carries the keys?—*The Truth.*

"Be Still."

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ—a satisfaction in the consciousness of doing good. Grace in the heart makes christian heroes; abounding grace alone will suffice to make christian martyrs.

1. We must "be still" when persecuted and slandered. If unjustly accused, we may regard every epithet of abuse as a badge of discipleship. Our divine Master, and his apostles and witnesses were marked in the same way. Every lie has the seeds of death within it; let alone, it will die of itself. Seldom is a lie bare-faced. It will try to make itself like the truth. It must undergo a process. It must seek an opportunity to attach itself somehow to the "sun skirts" of truth, and try to make a false impression by its veracious appearance. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof." But the voice of wisdom cries, "Be still, and know that I am God."

2. We must "be still" when thwarted in our plans and dissapointed in our hopes. We are not responsible for results. If we have sought trustworthy ends by lawful means, and have done our utmost to attain them, the issue is of Divine ordering, and should no more be the subject of murmuring, or repining, than the changes of the seasons, or the rolling of the spheres. The purpose of God in our loss or disappointment may not be obvious. We may have to content ourselves with the thought, "These are but parts of his ways." But the fact that they are his ways must hush the soul with quietude under the most trying and mysterious crosses of life. We often tremble to see God pursuing a course which to our short sight seems quite contrary to the end to be gained. This is for two purposes. The first is to humble us, and thus prepare for the reception of his great blessings. The second is to prove that "besides him there is no Savior." When mountains and waters and cruel Egyptians hedged in the Israelites on every side, and it was manifest that "in vain was the help of man" then came the word, "Stand still and see the salvation of God," and the sea was cleft in twain, and its waves became walls.

"In the mount it shall be seen," is for a saying in Israel. When man gives up, God does the work. Faith will take up the poet's song.—

"Behind a frowning providence
He hides a smiling face."

3. We must "be still" under sore afflictions. They are all deserved; they are all ordered of God; they are embraced among the "all things" that "shall work together for good to them who love God." Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys, every affliction may work out, "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness he needs to make him feel that God is upon him. Often, when in the vale, with eyes uplifted, and our mouths closed, we are "dumb," then the stars of promise glisten in our spiritual visions, and the Sun of Righteousness darts his rays of comfort and holy joy on our stricken souls. Only good, real good, permanent good can result from the Divine dispensations in our history. The festering wound will but elicit the healing balm. The storm will but quicken our footsteps to the hiding-place. The oppressive burden will but lead us to the tranquil rest.—*Baptist Weekly.*

A Good Conscience.

There is no article so rare, none for which the market price is so high, as a good conscience; nothing for which, in others, men are willing to pay such good wages. We all want carpenters that will put no green timbers and no sappy boards in our houses, masons who will mix no mortar with illslacked lime, farmers who will put no thistles and stones in the center of their baled hay, market men who will not put the ripe fruit at the top and the green fruit at the bottom, lawyers who are not liars, shopmen who guarantee nothing that they do not know, authors who never forget to put quotation marks where they belong, ministers who preach their own earnest and hearty thoughts.—*Lyman Abbott.*

Abiding.

All you have to do is to love Christ, to abide in him, and you shall bear much fruit. Does the branch of the vine find it difficult to bear sweet grapes? Is it necessary to compel it to do so, by commanding, threatening, and rough usage? Oh, no. The whole process takes place very quietly, easily, and naturally; the branch merely abides in the vine, and imbibes its precious sap, and then it flourishes and bears fruit without any further trouble. It is thus that we ought also to act.

You will never lose by doing good.

Selected.

The True Standard of Dress.

We are always excessive, when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, and honor, to love of dress, we all agree loves dress too much. She loses the true and higher beauty of womanhood, for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her heart and mind, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but in loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love dress too much, when you care more for your outward adornings than for your inward dispositions—when it afflicts you more to have torn your dress, than to have lost your temper—when you are much more troubled by an ill-fitting gown, than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet—when you are less troubled at the thought of being found at the last great feast without the wedding garmant, than at being found at the party to-night, in the fashion of last year. No christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things: viz., all her time, all her strength, all her money. Whoever does this, lives not the christian, but the pagan life—worships not at the christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

The Root.

No one ever saw a black hickory tree blown out by the root. The hurricane may twist it off or break it down, though even that seldom occurs; but it cannot drag it out of the ground. The reason is, that this tree, while it sends out plenty of surface roots, always sends a strong tap-root straight down into the solid sub-soil, and lays hold of the foundations of stone, or clay, or hardpan, as the case may be. There are other trees—the beech, maple, and ash, which interlace the surface with a web of roots; but in a storm, especially if the ground previously had been water-soaked, over they go! A christian is not safe and reliable, unless he has sent a tap-root down into hard, strong foundations of christian doctrine. Surface roots of sentiment and emotion have their uses, but they are not good for much, either in a dry time or in a tempest.

Scolding.

Of all the disagreeable and useless habits the world was ever troubled with, scolding is the most annoying. To hear a saw filed, to hear a steamboat whistle, to hear an ass bray, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were a little child, we have always felt a mortal abhorrence to scolding. If we had been scolded as some are, we know not as we ever should have been good for anything. Our sensitive spirit would have rebelled and wrought itself into a hateful, discordant thing. It is no wonder many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, scolding is to all the best in a child's heart. Scolding folks at home! How miserable! Lightning, thunder, hail, storm, and winds, let them all come, rather than hurricanes of scolding. Let all the powers that be, wage a war of kindness on all the scolders, that they may be overcome with a better spirit.

Seven "Minds."

1. Mind your *tongue!* Don't let it speak hasty, cruel, unkind, or wicked words. Mind!

2. Mind your *eyes!* Don't permit them to look on wicked books, pictures, or objects. Mind!

3. Mind your *ears!* Don't suffer them to listen to wicked speeches, songs, or words. Mind!

4. Mind your *lips!* Don't let tobacco befoul them. Don't let strong drink pass them. Don't let the food of the glutton enter between them. Mind!

5. Mind your *hands!* Don't let them steal or fight, or write any evil words. Mind!

6. Mind your *feet!* Don't let them walk in the steps of the wicked. Mind!

7. Mind your *heart!* Don't let the love of sin dwell in it. Don't give it to Satan; but ask Jesus to make it his throne. Mind!

Keep Your Troubles Sacred.

A worthy wife of forty years' standing, and whose life was not all made up of sunshine and peace, gives the following sensible and impressive advice, to a married pair of her acquaintance. The advice is so good and so well-suited to all married people, as well as those who intend entering that estate, that we here publish it for the benefit of such persons:

"Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother, or any third person, ever presume to come in between you two, or to share the joys and sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur be healed at once. Never, no never, speak of it outside, but to each other confess, and it will come out right. Never let the morrow's sun still find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.

The Consequences of Neglect.

A few years ago there was a man driven into insanity by the remorse arising from his own neglect. He had been a watchman on a railroad bridge in Connecticut, and it was his duty to throw up a signal light when the draw was open, to warn of danger. One dark night he unfortunately left the draw open, and neglected to hoist the signal. Soon a train came along with unchecked speed, there was an awful wreck; and many lives were lost. When the poor watchman was sought on the following day, he was found a confirmed lunatic, muttering to himself, with a frightful look, "O that I only had!" He was taken to an insane asylum, a poor miserable being, and this was all he was ever after known to say, and that with a piteous tone, "O that I only had!"

His was the crime of neglect, and it carried with it its own fearful punishment. O how dreadfully does this incident illustrate the fearful end of thousands whose fatal sin has been that of neglect!—*Selected.*

Our Young Folks.

A Child's Consecration.

What can I give my Savior,
  Who gave so much to me?
I can repay him never
  Whose blood has made me free.
Such as I have I'll give him—
  The labor of my hands;
My feet shall run to serve him
  Who broke my slavish bands.

I'll give my time to Jesus;
  Not only prayer and praise
Shall do the Master honor,
  But humble working days;
And every lowly labor
  Performed in love for him,
He will himself acknowledge
  When suns and stars are dim.

I'll give, if I have money,
  Or lend it to the Lord;
I shall not want for any,
  Depending on his word.
I'll give my heart to Jesus—
  All other gifts were poor—
Mind, soul, and all my being,
  While endless years endure.
—*Sel.*

From M. L. Alford, Mound City, Kan.

I have a couple of questions for the Young Folk's Column:

1. How was Methusalah the oldest man when he died before his father?

2. Where in the Bible does it tell of a woman stealing a child from another, and who restored the child?

The Hungry Red-haired Boy.

A New York merchant, who is a Sunday school teacher, says Dr. Newton, was called upon for a speech at a great Sunday school meeting out West. He said:

"I'll tell you a little story of a beggar boy. I started out one fine Sunday morning to get up some recruits for my class. At the corner of the street I met a bare-footed boy, without hat or coat. His hair was very fiery, and looked as if it had never been combed. I asked the boy if he could come to school.

"'No, sir,'' was his sharp reply.

"'You ought to go to Sunday school,' I said kindly.

"'What for?' he asked.

"'We teach boys to be good,' I said.

"'But I don't want to be good,' he said.

"'Why not want to be good?' I asked earnestly.

"'Because I am hungry,' was his quick reply.

"'It is now nine o'clock,' I said, looking at my watch; 'haven't you had any breakfast yet?'

"'No, sir.'

"'Where do you live?'

"'Up the alley there, with aunty. She's sick.'

"'Will you eat some gingerbread and crackers, if I go to the bakery and buy some?'

"'Yes, sir, that I will, and be glad to get 'em.'

"'I bought a lot and set them before him. He ate them in a way which showed how keenly hungry he was. I asked him if he would like some more.

"'A little more, if you please, sir,' said the boy.

"'I got a fresh supply, and set them before him. I waited till he had done eating; then I said, 'My boy, will you go with me to school now?'

"'You have been so kind to me, sir,' said he, 'I'll go anywhere with you. Please wait till I take what's left of the gingerbread round to aunty, and then I'll go with you.'

"He returned directly to the sidewalk where I was waiting for him, and went with me to school. He had never been to school before. He thought of school as a place where boys had to hold out their hand to be slapped with a ruler, and have their head pulled and their ears pinched. But when he found himself in the hands of a pleasant-looking young lady, who treated him kindly, and said nothing about his shabby clothes, he was greatly surprised.

"He became a regular attendant. He told all the boys of his acquaintance about the school, and persuaded many of them to attend. About two years after this, a lot of boys from New York were sent out West, and distributed among the farmers. My red-haired boy was among them. I used to hear of him for a while, that he was getting on and doing well. I have lost sight of him for years now, but I have no doubt he is doing good wherever he is."

The gentleman then said a few words about the importance of getting the poor and neglected children of our large cities into Sunday school, and then sat down.

In a moment, a tall, good-looking gentleman, with red hair, stood up in the meeting, and said:

"Ladies and gentlemen, I am the red-haired beggar boy of New York who ate that gentleman's gingerbread. I have lived in the West for years, and have prospered. I am now a rich man. I own five hundred acres of as good land as the sun shines on. My horses and carriage are at the door, and when the meeting is over, I shall be happy to take my old friend to my home, where he will be welcome to stay as long as he pleases. I am a member of a church, and a superintendent of a Sabbath school; and I owe all that I have in this world, and all I hope for in the next, to what was taught me about Jesus in the Sabbath school."—*Selected.*

Be Kind to the Aged.

Age, when whitening for the tomb, is a worthy object of reverence. The passions have ceased—hopes of self have ceased. The old linger with the young—and oh, how careful should the young be to reward them with tender affection and with the warmest love, to diminish the chill of ebbing life. The Spartans looked on reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for you know not what suffering they may have endured, nor how much of it may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them; rebuke them not, for doubtless many have been the crosses, and trials of earlier years, and perhaps their dispositions, while in the springtime of life, were less flexible than your own. Do they require aid?

Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think not hard if much is required at your hands, lest when age sets its seal upon your brow and fills your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you till the resurrection.—*Sel.*

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This delay has also postponed the issue of other works now ready for press—one of about 60 pp., another of about 40 pp., and others smaller—as we wished to realize funds from the sale of this to help publish the others adapted to missionary fields.

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Sweet Hope of Heaven.

H. S.

How dark and drear this world would be
If no sweet glimpse of Heaven had we,
And had no promis'd place to flee,
No hope of Heaven!

But Christ to us this hope hath given,
While here by wildest tempest driven,
Of resting after death in Heaven,
Sweet hope of Heaven!

This hope hath been our staff and stay,
Through many a dark and wintry day,
As long we've trod the narrow way,
In hope of Heaven!

Then let the winds blow bleak and chill,
We'll cling to our Redeemer still,
And suffer all his righteous will,
In hope of Heaven!

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Prophetic Landmarks.---No. 2.

P. ALLING.

Some additional light may be obtained by a brief review of some of the leading theories of these chapters. The first I will notice is that which makes the ten-horned beast of verses 1-10 the ecclesiastical power of the papacy, and the two-horned beast of verses 11-18 the civil power thereof; both of which date their beginning at the commencement of the 1260 period, and end together at the judgment yet future. The civil power is divided up into seven consecutive imperial headships, beginning with the reign of Justinian, and ending with Napoleon III. —that Napoleon I. was the seventh and Napoleon III. the eighth; that great Babylon sat upon each of those heads during their continuance as represented in chapter 17. The image beast is merged in rather a mixed way into the ecclesiastical ten-horned beast.

I was once inclined to look at this view with favor, but after a more thorough examination, I found it, like the trinitarian doctrine, too complex and so far outside of the Bible and historic facts, I was compelled to give it up. We will now look at some of its discrepancies.

1st. "The killing by the sword and carrying into captivity" of the ten-horned beast according to the 10th verse, did not occur till after the ending of the prophetic months of verse 5 at or near the close of the last century, as previously shown. Now as the healing of that wounded head (of verse 4th) and the "living again" of the ten-horned beast transpire under the two-horned beast, these are facts, that of themselves negative that entire application.

2nd. It is recorded in verse 7 of the ten-horned beast thus: "And power was given him over all kingdoms and tongues and nations and all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Of the two-horned beast it is recorded in verse 12 thus: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." According to this testimony the first beast was a universal supreme power without a competitor, and was worshiped by the dwellers upon earth; so in like manner it must be with this, his successor and restorer, the two-horned beast, embracing the same territory, for so it is written.

Instead of papal Rome being divided into two parts as claimed, the reverse is the fact, as already shown by the testimony of the Revelator and accredited history of that power. It was a unity of the ecclesiastical and civil powers of Europe, united in the hands of a succession of Popes; the ecclesiastical predominating over the secular, and the ten kingdoms were the executors of their will, which was supreme and was just what the present Pope designed to regain by the infalibility decree of 1870. But thanks be to God the appointed time for that supremacy is in the past, and cannot be regained.

That this unity did exist during this period, is affirmed by the following additional testimony, viz., by the blending "of the *purple* and the *scarlet;*" (emblems of royalty) with the fine twined linen and other appendages emblematic of the priestly office, which two offices united in the person of the Pope, constituted here (as claimed this day), the true Melchisedec high priest, or God's vicegerent on earth! What a counterfeit? Again: "the triple crown" worn by all the Popes, indicating royalty, none ever disputed, and that that kingdom was established upon the subjugation or uprooting of those kingdoms according to Daniel 7: 8, 24. Mark this: In this chapter this little horn with eyes, etc., is interpreted by the angel to represent a kingdom, equally as much as the other 10.

As inspiration has measured this portion of the 4th or Roman kingdom by the 1260 period, denoting years; and there uses the masculine gender by calling it the beast, are we not justified in making a like application?

Another fact: After Napoleon had overthrown the papacy, he used every possible device to induce the Pope to enter into a concordat with him, consenting to a divorce of these two powers, and to receive at his hands a restoration to a universal ecclesiastical dominion, and in turn the Pope to acknowledge him a temporal prince. To this end he flattered, threatened, and finally imprisoned the Pope, and at last in a private interview with the Pope in person, he succeeded in obtaining his signature to such a document; but as soon as the Pope got out of prison (about 1813) and conferred with his cardinals they made him see he had been overreached, and had signed away that which he had no right to do by the laws of God and of his oath of office; he thereupon disannulled his own act and declared it void.

Had Napoleon succeeded in obtaining that one point, his way would have been open, to all human appearance, for the accomplishment of his ambitious designs of being the founder of a fifth universal monarchy! But God had limited them to the appointed number of four, and that number having been filled out when Rome took the dominion of the world, of course he failed.

Napoleon's office was not to establish a new dominion, but rather to break down the then existing dynasties of the old world, both ecclesiastical and secular, which he fully accomplished, and thus paved the way for the development of a new power greater than himself, and that proved his destroyer, and the reorganizers of the fragmenta parts of the then broken Roman kingdom into that order that has since prevailed, symbolized by the imagery of chapter 13: 11-18, and that part of chapter 17th, applicable to the scarlet beast, the eighth head, with great Babylon seated thereon, all of which are to exist much as they now are till they all go away together into perdition after the second coming of Christ.

The chart is full and I see not how there can be any additions thereto. Amen and amen.

Norwalk, O.

Our Mortal Condition.

SAMUEL HOUGHTON.

When the first human pair, though created upright and innocent, when placed on trial failed to resist temptation and remain faithful to the will and command of God, is it at all reasonable to expect that we their offspring, born under the influence of a corrupt and fallen nature, should of ourselves be able to do that which is good? We think not; and God well knew that we of ourselves could not. Therefore, because he knew this and because he so loved the world, he prepared a great sacrifice, a great self-sacrificing scheme of redemption, and gave them the promise even while passing judgment upon them, of a seed that should bruise the serpent's head.

We are all partakers of a corrupt, fallen nature, and are allowed a short life under the curse of sin and penalty of death, just in order to give us a second trial. Yes, God has given us a great and glorious way of escape out of the horrible pit, with the privilege of just what we need, a new nature, a perfect nature, in righteousness, and to have everlasting life.

Can any one think for a moment that were it not for this he would not have put a stop to Adam's race at once? Surely he would. Surely he would not have allowed millions of our sin-cursed race to come into existence under the galling influence of sin with its penalty—sorrow, suffering and death. Like poor criminals under condemnation—all in an horrible pit together, and though some do not yet see their own filthiness, and though some do not stir up so much of the mire as others, yet all are in, and need help to get out.

Now, while we find it difficult to see our reponsibility and guilt, except as a race through Adam, for being what we are by nature, it being rather our misfortune than our fault, we think we can see the justice of our responsibility in the gospel, the way of escape. Thank God through Jesus Christ our Lord. For, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Yes, here is our privilege, here is our responsibility, and here shall be, if we reject it, our condemnation, and God's second penalty on us, the second death.

"The wages of sin is death." It was so in the first trial with Adam, and we all have full proof of it, and it shall be so in the second with us if we reject the gospel. God has given us full proof of his love for us. Will we reject it? Will we reject the sacrifice of his only begotten Son, which he hath given us, to redeem us from death that we might live, having a new nature, in righteousness, and dwell in peace and joy forevermore? One thing is sure; if we do there is no more sacrifice for us. God warned Adam beforehand; he has also warned us. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

We have noticed how that some would argue that death was not the penalty of sin in Adam's case, but rather the result of eating a death-producing or poisonous fruit of the tree, which in that view of it was wrongfully called the "tree of knowledge of good and evil," and that God's command to Adam not to eat of or touch it was just as though a kind father had said to his little son not to touch the hot stove lest he should be burned. Others claim that it was because of their being cut off from the eating of the tree of life that they died. Let us look at the character of those trees for a moment according to the word. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil." We next find that the serpent tempts them with this very fact of the character of the tree of knowledge. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods —knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her and he did eat. And the eyes of them both were opened." Now then, was it a 'poisonous tree' or was it really what God called it, and which in its effect on them it proved to be, "the tree of knowledge of good and evil?"

Again: hear the voice of God in the garden, to Adam: "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldst not eat? How did Adam know that he was naked, in that sense that caused shame? Did the animals around him know that they were naked and feel shame? Do our little children know that they are sometimes naked and feel shame before they come to have knowledge? So the tree was really what God called it.

Now let us look at verse 22 of this 3rd chapter: "And the Lord God said, behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life, and eat and live forever." Here we find God sees a great danger. If Adam should eat of the tree of life he would live forever. God here very plainly acknowledges the the power and character of this tree, and for some reason (which was doubtless well understood by them), God keeps it from him. What was the reason that eternal life was now taken from their grasp, and sorrow, suffering, and death pronounced upon them? Let us turn to verse 17 which tells us pretty plainly. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying: Thou shalt not eat of it— "Cursed is the ground for thy sake." Here follows the judgment of God on Adam, which terminates in death; "For dust thou art and unto dust shalt thou return." So we find it was because they had done what God commanded them not to do, that this dreadful sentence was pronounced upon them. "The wages of sin is death." It was so in the first trial with our first parents, and we have full proof of it ever since, though some will scarcely believe it and it shall be so in the second judgment with us.

We have also noticed how that some of even our leading brethren claim (if we are not mistaken) that the second death is the penalty for all our sins. They call it the penalty death. Now, if our present condition of sin is the natural consequence of our corrupt nature inherited from our first parents, we fail to see how the second death can be its penalty. For if God had not so loved the world, if Jesus had not died to redeem us from death, there could not have been any second life, and consequently no second death. But because God did love the world, and Jesus did die, we shall all live again and have either eternal life or suffer the second death.

We are all by nature under the law of sin and death, all servants of sin unto death. No freedom for us only through the gospel. Christ alone can make us free and then we become his servants through the blessed bonds of love. So, as we view it, the second death is the penalty for the rejection of the gospel and for that alone. All other sin comes under the law of sin through our first parents, and we all pay the penalty in sorrow, suffering, and death. Jesus came not to revoke or prevent God's judgment upon us, but to redeem us back from death, to give us life again.

Perhaps one reason why some find it difficult to believe the first death to be the penalty for Adam's sin, is that Adam did not die in that period which we call a day. But it seems to me that Peter gives us the secret of this difficulty, and we should not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Does any one think that the day of the Lord to come, the great day of judgment, will be only one of our twenty-four hour days? and if it be a thousand years, was not Adam's day of life also to be limited by a thousand years of our reckoning? Let us see: "And all the days that Adam lived were nine hundred and thirty years, and he died;" and so did all his race ever since. So we see he died inside of one day of God's time. Now this appears to us to be the simplest view of this whole matter according to the word. Let us prove all things and hold fast that which is good.

Burns, Wis.

Corn.

GEO. M. BUTTON.

This is a general term for all gains. We will take a corn [kernel] of wheat.

The wheat falls into the earth and is buried. If the kernel does not die, it is unproductive. The conditions favor the dissolution of its precious form. The necessity of death is thus expressed. Unless it dies, it can never be quickened; only the dead can be made alive.

By a significant law of the vegetable kingdom, the blade does not spring forth immediately, but there is a longer or shorter lapse of time, according to variety and soil. Just so truly life shall spring forth out of death after the appointed interval.

Wheat bears wheat, corn bears corn, and so on, the kinds keeping generally distinct. The germ constitutes, or rather contains, the identity. The Holy Spirit is analagous to the germ. If the Spirit dwells in us, it will reproduce alive our mortal bodies.

In 1 Cor. 15:37 the word bare is naked, unclothed grain. We plant the naked body, but not the one that shall be. He is to come up, clothed upon, that mortality may be swallowed up of life. Instead of bare grain, they will be beautiful bodies.

Can the dead be raised? Petty intelligence says, no! never! never! He who formed the grain, can revive. He who destroys, can recreate. He who gave life once can give life twice. Can they live!" "O Lord God thou knowest." We do not know thine almighty power.

He shall come suddenly and exert his lightning force. And he who stayed the proud waves shall roll them back, and the sea will surrender its dead. He who laid the rocks shall rend them, to disgorge earth of its slain. Slain bodies, beheaded bodies, martyred bodies, and sleeping bodies shall come.

Not a phantom, or ghost, can or will be found among the assembled worlds. The scripture rings again and again with the symphonic term, body! body! body! The kind of body in short is an angelic, heavenly, revived, and eternal body. The time is, the end of the world.

The Harvest Man will gather the golden grain into the glittering and forever safe Garner House of our God. But the chaff, the withered, and the blasted stuff shall burn, and shall consume away into smoke.

It is asserted that the resurrection bodies will neither eat nor drink. Of what use then are the tree and the river of life? Where did the corn of heaven come from which fed the Israelites? Why was it called angels' food? And why did Jesus speak of drinking new wine? We are to sit at his table and sup with him at that most magnificent of royal gatherings—the marriage supper of the Lamb.

Lindenwood, Ill.

Search the Scriptures.

New-Created.

BURTON W. HOLMES.

"By their fruits ye shall know them" (Matt. 7:20), is a principle well established, and well understood by every thinking mind.

Every seed bears within itself its own peculiar nature that causes it to differ from every other seed, even though it is not manifested by the outward form; yet this difference is manifested as it progresses in growth. "Like produces like," is the law of nature, and we believe holds good in moral law. Now to do right at all times, and under all circumstances, is not in the nature of man. We as naturally do that which is evil, as waters run down a steep declivity.

The seeds of an evil nature are in us when we are born, and will bear their proper fruit and continue to bear it as long as there is no interference; and we can witness to the truth uttered by Paul: "For I know that in me (that is, in my flesh), dwelleth no good thing." (Rom. 7:18). Now this state of things remains, until there is a higher power brought to bear on us, to eradicate this evil nature, the product of evil seed, and plant within us that which will produce good fruit, and as a necessary cause, must spring from good seed which will bear fruit unto eternal life. This seed is "The Word of God" which "was made flesh and dwelt among men, full of grace and truth;" even Jesus Christ the Lord, who came to men, bearing the message of divine love from the court of heaven, and pointing the way to that which is purer, nobler, and heavenly, illustrating the same by his own example, which it is the *privilege* of every son and daughter of Adam to follow, the end of which is everlasting life, and everlasting glory.

The soil in which this seed is sown, is the human heart. But the plowshare of truth must go through it, to tear up the stubborn soil, and make it fit for the reception of the "good seed;" and the power of the Divine Spirit will cause that which is sown therein, to spring up and bear fruit. If its full power is allowed, it will cause that which is evil to cease, and the heart's desires from henceforth will be *entirely for God;* old things *will* have passed away, all things *will* have become new; not in the sense of the final accomplishment, but in the sense of being in the way which is in harmony with the Divine purpose, which will have a complete fulfillment, when he that sitteth upon the throne shall say, "All things *are* become *new.*" This will be beyond the resurrection and judgment scenes, when we have entered upon the glory.

This is but the culmination of something *previously* wrought—the *effect* of a previous cause. As seeds do not mature and bring forth their harvest in a moment, so neither is a true christian life in all its glorious fruitage, manifested at once. It is progressive. There is "first the blade, then the ear; afterward the full corn in the ear" (Mark 4:28).

The perception of the truth as it is in Jesus, may be, and often is, the work of a moment; still it is but the *beginning* of the rejoicing in the liberty wherewith Christ hath made us free; but the bursting of the bonds of sin and *entering* upon the course, ready to "run with patience the race set before us," seeing by faith at the *end* of the race the glorious prize—"The crown of glory that fadeth not away" (1 Pet. 5:4).

Now if we have the seed of the gospel in our hearts—if the Divine Spirit has quickened it into life—if the dews of heavenly grace water it, so that it grow—then have we indeed been begotten of God, through our Lord Jesus Christ. If so, there will be *evidences* of the new life. If we have the Christ-principle *within*, there will be an outward manifestation of it, and the world will *know* whose we are.

If we have put on the Lord Jesus Christ, we shall not make "provision for the flesh, to fulfill the lusts thereof." (Rom. 13:14). If the Spirit of God is in our hearts, we will bear the fruits of that Spirit; "Love, joy peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). If the fruit is lacking, is it not evident that the Spirit is lacking also.

New-created, signifies the power of a new life, and that is the resurrection life. Whatever is of this world, is not of the Father (1 John 2:16). Whatever *is* of the Father, partakes of the world to come.

If we have put on Christ, we have put on the "new man;" and to put on the new, we must "put off the old man with his deeds." If we are indeed risen with Christ, we have risen to "walk in newness of life," or a new life. (Rom. 6:4). And that is the life of Jesus manifest in our mortal flesh. Yet how many seem to forget this; or perhaps it would be more proper to say, do not know, that christianity is not merely a name, but a power; that it does not consist in having a name upon some church record, but rather the continual *abiding* in Christ, and bearing at all times, holy fruit. O, how much we need the power of this new life in these days of coldness among those who profess to be the Lord's; that have a name to live, and yet are dead. We need the power of this new-creation—the power of the resurrection life—the power of God. How else can we stand the mighty pressure of evil upon us? How else can we be a power for good among our fellow-men? And what else is able to save the world, but the religion of Jesus Christ; and how can that be manifested to the world more forcibly, than in the sweet, pure lives of its professors. It is only those who live close to the Lord that are truly blessed. It is only them who can speak with power the "glad tidings" of salvation that is able to save "from the wrath to come," even to the uttermost, every one who believes.

Dear reader, do you know the power of this new-creation? Have you felt it in your own heart? It is the golden chain that unites every one who possesses it to God; and by which we shall at the last enter the glorious rest prepared for the people of God. That rest will be in the "New Jerusalem," upon the "new earth," where we shall sing the "new song," and wear the "new name," which Jesus shall give to "his beloved."

For these glorious things we are waiting in the "patience of hope," till Jesus comes. Dear reader, shall we all meet at last in the presence-chamber of our King, on the grand coronation day, when in the presence of his loyal subjects, and of assembled worlds, our Jesus shall be crowned with his diadem of glory, as the glorious consummation of the New Creation?

Chicago, Ill.

Living Water.

C. BRADLEY

"Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John 4:14).

The water here spoken of, possesses not only the power of quenching the thirst for sin and evil, but becomes a well, a fountain, from which fresh supplies are continually gushing forth, fructifying the entire christian life, actuating and enobling the character of every one who has received the precious draught.

We have a faint figure of comparison in the artesian well, which is sunk deeply in the earth, and by the internal pressure flows spontaneously like a fountain, rising high in the air and then dividing into countless myriads of smaller streams, and falling back into the great reservoir with which it is surrounded, and from which thousands of thirsty ones may come and drink this pure element—pure because it has been drawn from the depths of the earth, unmingled with surface water. So with this ever-living, never-failing water which Jesus offers freely, yes, freely, to all the world. Hear the blessed invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

"Whosoever" means all. Sinner, will you not heed the invitation, when it costs you nothing but love, pure love to Jesus? because when filled with this blessed principle, every duty, every obligation, will be performed with pleasure and delight. Then why not dig deep, and continue digging, until we strike the precious stream that will flow continuously, permeating every part of the christian life, flowing out in every relation in this present mortal existence, actuating us in all business transactions prompting us to acts of kindness and benevolence, enabling us to fulfill all the law of Christ by loving our enemies, blessing those who curse us, and doing good to those who despitefully use and abuse us, and finally ending in everlasting life?

Christian reader, have you drank largely of this precious stream of living water? Are you emptied of self, and filled with all the fullness of God? Are you stepping in at every open door to do good, and are you asking God to open others to you, that the healing stream may be applied to the famishing through your instrumently? If not, apply at once to the great fountain for fresh supplies, that you may be enabled to do the requirements of your Master.

Ministers, are you filled to overflowing with this life-giving element? Is the reservoir of your heart dripping from the internal pressure of the water from above, causing it to flow in one continous stream from the great fountain that has been implanted in you? because it (according to our text) is to be "a well of water, springing up into everlasting life." It does not require a pump to draw it up, but it springs up of itself; yes, blessed be God, the christian who has drank of this precious element of life, does not need to have a *compulsory law* to bring it forth, but it flows spontaneously.

How easy it is to feed the poor when we have an abundance ourselves; how easy it is to pay our debts, when we have the means in our possession; how easy to perform the labors of the farm when we have all the necessary tools to work with. So if we are supplied ourselves abundantly with this precious element, it will be easy for us to give it out in words of comfort and love to our hearers.

Let us then not engage in anything that will hinder us in our ministerial labors. Let us make it the first business of life, and bring all things in subjection to it. The judgment is hastening on. Soon the Judge will appear in all his glory, and then we will be called to an account as stewards of his house The hosts of Satan are pressing hard; the great arch enemy of man is making his last great effort to drag the world down to ruin. Let us be up and doing. The harvest is whitening for the sickle, and if the blood of our neighbors is found on our skirts, what excuse will we have to render?

Oh, for more consecration and devotedness on the part of the ministry; a general gushing forth of the water of life from every christian heart, is the prayer of your humble servant.

Volga, Ind.

Definition of Bible Terms.

A cab was three pints.

A gerah was one cent.

An omer was six pints.

A firkin was seven pints.

A farthing was three cents.

A shekel of gold was eight dollars.

A bin was one gallon and two pints.

Ezekiel's reed was nearly eleven feet.

A finger's breadth is equal to one inch.

A mite was less than a quarter of a cent.

A shekel of silver was about fifty cents.

A cubit was nearly twenty-two inches.

A Sabbath day's journey was about an English mile.

A piece of silver, or a penny, was thirteen cents.

A epha, or both, contain seven gallons and five pints.

A hand's breadth is equal to three and five-eights inches.

A day's journey was about twenty-three and one-fifth miles.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A talent of silver was five hundred and thirty-eight dollars and thirty cents. —*Sel.*

It Don't Pay.

It don't pay to have fifty men poor and ragged, in order to have one saloon-keeper dressed in broad-cloth and flush with money.

It don't pay to have these fifty men live on bone-soup and half-rations, that the saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children of twenty families dressed in rags, and starved into the semblance of emaciated scarecrows and living in hovels, in order that the saloon-keeper's wife may dress in satin and her children grow fat and hearty and live in a bay-window parlor.

It don't pay to have one citizen in the county jail because another citizen sold him liquor.

It don't pay to have ten smart, active, and intelligent boys transformed into hoodlums and thieves, in order to enable one man to lead an easy life by selling them liquor.

It don't pay to give one man, for fifteen dollars a quarter, a license to sell liquor, and then spend twenty thousand dollars on the trial of Tim Laughlin for buying that liquor and then committing murder under its influence.

NEVER shall we get real divine power against evil, or for good, but as faith, led of the Spirit, draws it from Christ Jesus.—*Sel.*

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"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."

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Sweet Hope of Heaven.

H. S.

How dark and drear this world would be
If no sweet glimpse of Heaven had we,
And had no promis'd place to flee,
No hope of Heaven!

But Christ to us this hope hath given,
While here by wildest tempest driven,
Of resting after death in Heaven,
Sweet hope of Heaven!

Th's hope hath been our staff and stay,
Through many a dark and wintry day,
As long we've trod the narrow way,
In hope of Heaven!

Then let the winds blow bleak and chill,
We'll cling to our Redeemer still,
And suffer all his righteous will,
In hope of Heaven!

Chicago, Ill.

Prophetic Landmarks.---No. 2.

P. ALLING.

Some additional light may be obtained by a brief review of some of the leading theories of these chapters. The first I will notice is that which makes the ten-horned beast of verses 1-10 the ecclesiastical power of the papacy, and the two-horned beast of verses 11-18 the civil power thereof; both of which date their beginning at the commencement of the 1260 period, and end together at the judgment yet future. The civil power is divided up into seven consecutive imperial headships, beginning with the reign of Justinian, and ending with Napoleon III.—that Napoleon I. was the seventh and Napoleon III. the eighth; that great Babylon sat upon each of those heads during their continuance as represented in chapter 17. The image beast is merged in rather a mixed way into the ecclesiastical ten-horned beast.

I was once inclined to look at this view with favor, but after a more thorough examination, I found it, like the trinitarian doctrine, too complex and so far outside of the Bible and historic facts, I was compelled to give it up. We will now look at some of its discrepancies.

1st. "The killing by the sword and carrying into captivity" of the ten-horned beast according to the 10th verse, did not occur till after the ending of the prophetic months of verse 5 at or near the close of the last century, as previously shown. Now as the healing of that wounded head (of verse 4th) and the "living again" of the ten-horned beast transpire under the two-horned beast, these are facts, that of themselves negative that entire application.

2nd. It is recorded in verse 7 of the ten-horned beast thus: "And power was given him over all kingdoms and tongues and nations and all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Of the two-horned beast it is recorded in verse 12 thus: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." According to this testimony the first beast was a universal supreme power without a competitor, and was worshiped by the dwellers upon earth; so in like manner it must be with this, his successor and restorer, the two-horned beast, embracing the same territory, for so it is written.

Instead of papal Rome being divided into two parts as claimed, the reverse is the fact, as already shown by the testimony of the Revelator and accredited history of that power. It was a unity of the ecclesiastical and civil powers of Europe, united in the hands of a succession of Popes; the ecclesiastical predominating over the secular, and the ten kingdoms were the executors of their will, which was supreme and was just what the present Pope designed to regain by the infalibility decree of 1870. But thanks be to God the appointed time for that supremacy is in the past, and cannot be regained.

That this unity did exist during this period, is affirmed by the following additional testimony, viz., by the blending "of the *purple* and the *scarlet*;" (emblems of royalty) with the fine twined linen and other appendages emblematic of the priestly office, which two offices united in the person of the Pope, constituted here (as claimed this day), the true Melchisedec high priest, or God's vicegerent on earth! What a counterfeit? Again: "the triple crown" worn by all the Popes, indicating royalty, none ever disputed, and that that kingdom was established upon the subjugation or uprooting of those kingdoms according to Daniel 7: 8, 24. Mark this: In this chapter this little horn with eyes, etc., is interpreted by the angel to represent a kingdom, equally as much as the other 10.

As inspiration has measured this portion of the 4th or Roman kingdom by the 1260 period, denoting years; and there uses the masculine gender by calling it the beast, are we not justified in making a like application?

Another fact: After Napoleon had overthrown the papacy, he used every possible device to induce the Pope to enter into a concordat with him, consenting to a divorce of these two powers, and to receive at his hands a restoration to a universal ecclesiastical dominion, and in turn the Pope to acknowledge him a temporal prince. To this end he flattered, threatened, and finally imprisoned the Pope, and at last in a private interview with the Pope in person, he succeeded in obtaining his signature to such a document; but as soon as the Pope got out of prison (about 1813) and conferred with his cardinals they made him see he had been overreached, and had signed away that which he had no right to do by the laws of God and of his oath of office; he thereupon disannulled his own act and declared it void.

Had Napoleon succeeded in obtaining that one point, his way would have been open, to all human appearance, for the accomplishment of his ambitious designs of being the founder of a fifth universal monarchy! But God had limited them to the appointed number of four, and that number having been filled out when Rome took the dominion of the world, of course he failed.

Napoleon's office was not to establish a new dominion, but rather to break down the then existing dynasties of the old world, both ecclesiastical and secular, which he fully accomplished, and thus paved the way for the development of a new power greater than himself, and that proved his destroyer, and the reorganizers of the fragmenta parts of the then broken Roman kingdom into that order that has since prevailed, symbolized by the imagery of chapter 13: 11-18, and that part of chapter 17th, applicable to the scarlet beast, the eighth head, with great Babylon seated thereon, all of which are to exist much as they now are till they all go away together into perdition after the second coming of Christ.

The chart is full and I see not how there can be any additions thereto. Amen and amen.

Norwalk, O.

Our Mortal Condition.

SAMUEL HOUGHTON.

When the first human pair, though created upright and innocent, when placed on trial failed to resist temptation and remain faithful to the will and command of God, is it at all reasonable to expect that we their offspring, born under the influence of a corrupt and fallen nature, should of ourselves be able to do that which is good? We think not; and God well knew that we of ourselves could not. Therefore, because he knew this and because he so loved the world, he prepared a great sacrifice, a great self-sacrificing scheme of redemption, and gave them the promise even while passing judgment upon them, of a seed that should bruise the serpent's head.

We are all partakers of a corrupt, fallen nature, and are allowed a short life under the curse of sin and penalty of death, just in order to give us a second trial. Yes, God has given us a great and glorious way of escape out of the horrible pit, with the privilege of just what we need, a new nature, a perfect nature, in righteousness, and to have everlasting life.

Can any one think for a moment that were it not for this he would not have put a stop to Adam's race at once? Surely he would. Surely he would not have allowed millions of our sin-cursed race to come into existence under the galling influence of sin with its penalty—sorrow, suffering and death. Like poor criminals under condemnation—all in an horrible pit together, and though some do not yet see their own filthiness, and though some do not stir up so much of the mire as others, yet all are in, and need help to get out.

Now, while we find it difficult to see our reponsibility and guilt, except as a race through Adam, for being what we are by nature, it being rather our misfortune than our fault, we think we can see the justice of our responsibility in the gospel, the way of escape. Thank God through Jesus Christ our Lord. For, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Yes, here is our privilege, here is our responsibility, and here shall be, if we reject it, our condemnation, and God's second penalty on us, the second death. "The wages of sin is death." It was so in the first trial with Adam, and we all have full proof of it, and it shall be so in the second with us it we reject the gospel. God has given us full proof of his love for us. Will we reject it? Will we reject the sacrifice of his only begotten Son, which he hath given us, to redeem us from death that we might live, having a new nature, in righteousness, and dwell in peace and joy forevermore? One thing is sure; if we do there is no more sacrifice for us. God warned Adam beforehand; he has also warned us. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

We have noticed how that some would argue that death was not the penalty of sin in Adam's case, but rather the result of eating a death-producing or poisonous fruit of the tree, which in that view of it was wrongfully called the "tree of knowledge of good and evil," and that God's command to Adam not to eat of or touch it was just as though a kind father had said to his little son not to touch the hot stove lest he should be burned. Others claim that it was because of their being cut off from the eating of the tree of life that they died. Let us look at the character of those trees for a moment according to the word. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil." We next find that the serpent tempts them with this very fact of the character of the tree of knowledge. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods—knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband with her and he did eat. And the eyes of them both were opened." Now then, was it a 'poisonous tree' or was it really what God called it, and which in its effect on them it proved to be, "the tree of knowledge of good and evil?"

Again: hear the voice of God in the garden, to Adam: "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded that thou shouldst not eat? How did Adam know that he was naked, in that sense that caused shame? Did the animals around him know that they were naked and feel shame? Do our little children know that they are sometimes naked and feel shame before they come to have knowledge? So the tree was really what God called it.

Now let us look at verse 22 of this 3rd chapter: "And the Lord God said, behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life, and eat and live forever." Here we find God sees a great danger. If Adam should eat of the tree of life he would live forever. God here very plainly acknowledges the the power and character of this tree, and for some reason (which was doubtless well understood by them), God keeps it from him. What was the reason that eternal life was now taken from their grasp, and sorrow, suffering, and death pronounced upon them? Let us turn to verse 17 which tells us pretty plainly. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying: Thou shalt not eat of it—"Cursed is the ground for thy sake." Here follows the judgment of God on Adam, which terminates in death; "For dust thou art and unto dust shalt thou return." So we find it was because they had done what God commanded them not to do, that this dreadful sentence was pronounced upon them. "The wages of sin is death." It was so in the first trial with our first parents, and we have full proof of it ever since, though some will scarcely believe it and it shall be so in the second judgment with us.

We have also noticed how that some of even our leading brethren claim (if we are not mistaken) that the second death is the penalty for all our sins. They call it the penalty death. Now, if our present condition of sin is the natural consequence of our corrupt nature inherited from our first parents, we fail to see how the second death can be its penalty. For if God had not so loved the world, if Jesus had not died to redeem us from death, there could not have been any second life, and consequently no second death. But because God did love the world, and Jesus did die, we shall all live again and have either eternal life or suffer the second death.

We are all by nature under the law of sin and death, all servants of sin unto death. No freedom for us only through the gospel. Christ alone can make us free and then we become his servants through the blessed bonds of love. So, as we view it, the second death is the penalty for the rejection of the gospel and for that alone. All other sin comes under the law of sin through our first parents, and we all pay the penalty in sorrow, suffering, and death. Jesus came not to revoke or prevent God's judgment upon us, but to redeem us back from death, to give us life again.

Perhaps one reason why some find it difficult to believe the first death to be the penalty for Adam's sin, is that Adam did not die in that period which we call a day. But it seems to me that Peter gives us the secret of this difficulty, and we should not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Does any one think that the day of the Lord to come, the great day of judgment, will be only one of our twenty-four hour days? and if it be a thousand years, was not Adam's day of life also to be limited by a thousand years of our reckoning? Let us see: "And all the days that Adam lived were nine hundred and thirty years, and he died;" and so did all his race ever since. So we see he died inside of one day of God's time. Now this appears to us to be the simplest view of this whole matter according to the word. Let us prove all things and hold fast that which is good.

Burns, Wis.

Corn.

GEO. M. BUTTON.

This is a general term for all gains. We will take a corn [kernel] of wheat.

The wheat falls into the earth and is buried. If the kernel does not die, it is unproductive. The conditions favor the dissolution of its precious form. The necessity of death is thus expressed. Unless it dies, it can never be quickened; only the dead can be made alive.

By a significant law of the vegetable kingdom, the blade does not spring forth immediately, but there is a longer or shorter lapse of time, according to variety and soil. Just so truly life shall spring forth out of death after the appointed interval.

Wheat bears wheat, corn bears corn, and so on, the kinds keeping generally distinct. The germ constitutes, or rather contains, the identity. The Holy Spirit is analagous to the germ. If the Spirit dwells in us, it will reproduce alive our mortal bodies.

In 1 Cor. 15: 37 the word bare is naked, unclothed grain. We plant the naked body, but not the one that shall be. He is to come up, clothed upon, that mortality may be swallowed up of life. Instead of bare grain, they will be beautiful bodies.

Can the dead be raised? Petty intelligence says, no! never! never! He who formed the grain, can revive. He who destroys, can recreate. He who gave life once can give life twice. Can they live!" "O Lord God thou knowest." We do not know thine almighty power.

He shall come suddenly and exert his lightning force. And he who stayed the proud waves shall roll them back, and the sea will surrender its dead. He who laid the rocks shall rend them, to disgorge earth of its slain. Slain bodies, beheaded bodies, martyred bodies, and sleeping bodies shall come.

Not a phantom, or ghost, can or will be found among the assembled worlds. The scripture rings again and again with the symphonic term, body! body! body! The kind of body in short is an angelic, heavenly, revived, and eternal body. The time is, the end of the world.

The Harvest Man will gather the golden grain into the glittering and forever safe Garner House of our God. But the chaff, the withered, and the blasted stuff shall burn, and shall consume away into smoke.

It is asserted that the resurrection bodies will neither eat nor drink. Of what use then are the tree and the river of life? Where did the corn of heaven come from which fed the Israelites? Why was it called angels' food? And why did Jesus speak of drinking new wine? We are to sit at his table and sup with him at that most magnificent of royal gatherings—the marriage supper of the Lamb.

Lindenwood. Ill.

Search the Scriptures.

New-Created.

BURTON W. HOLMES.

"By their fruits ye shall know them" (Matt. 7: 20), is a principle well established, and well understood by every thinking mind.

Every seed bears within itself its own peculiar nature that causes it to differ from every other seed, even though it is not manifested by the outward form; yet this difference is manifested as it progresses in growth. "Like produces like," is the law of nature, and we believe holds good in moral law. Now to do right at all times, and under all circumstances, is not in the nature of man. We as naturally do that which is evil, as waters run down a steep declivity.

The seeds of an evil nature are in us when we are born, and will bear their proper fruit and continue to bear it as long as there is no interference; and we can witness to the truth uttered by Paul: "For I know that in me (that is, in my flesh), dwelleth no good thing." (Rom. 7: 18). Now this state of things remains, until there is a higher power brought to bear on us, to eradicate this evil nature, the product of evil seed, and plant within us that which will produce good fruit, and as a necessary cause, must spring from good seed which will bear fruit unto eternal life. This seed is "The Word of God" which "was made flesh and dwelt among men, full of grace and truth;" even Jesus Christ the Lord, who came to men, bearing the message of divine love from the court of heaven, and pointing the way to that which is purer, nobler, and heavenly, illustrating the same by his own example, which it is the *privilege* of every son and daughter of Adam to follow, the end of which is everlasting life, and everlasting glory.

The soil in which this seed is sown, is the human heart. But the plowshare of truth must go through it, to tear up the stubborn soil, and make it fit for the reception of the "good seed;" and the power of the Divine Spirit will cause that which is sown therein, to spring up and bear fruit. If its full power is allowed, it will cause that which is evil to cease, and the heart's desires from henceforth will be *entirely for God;* old things *will* have passed away, all things *will* have become new; not in the sense of the final accomplishment, but in the sense of being in the way which is in harmony with the Divine purpose, which will have a complete fulfillment, when he that sitteth upon the throne shall say, "All things *are* become *new*." This will be beyond the resurrection and judgment scenes, when we have entered upon the glory.

This is but the culmination of something *previously* wrought—the *effect* of a previous cause. As seeds do not mature and bring forth their harvest in a moment, so neither is a true christian life in all its glorious fruitage, manifested at once. It is progressive. There is "first the blade, then the ear; afterward the full corn in the ear" (Mark 4: 28).

The perception of the truth as it is in Jesus, may be, and often is, the work of a moment; still it is but the *beginning* of the rejoicing in the liberty wherewith Christ hath made us free; but the bursting of the bonds of sin and *entering* upon the course, ready to "run with patience the race set before us," seeing by faith at the *end* of the race the glorious prize—"The crown of glory that fadeth not away" (1 Pet. 5: 4).

Now if we have the seed of the gospel in our hearts—if the Divine Spirit has quickened it into life—if the dews of heavenly grace water it, so that it grow—then have we indeed been begotten of God, through our Lord Jesus Christ. If so, there will be *evidences* of the new life. If we have the Christ-principle *within*, there will be an outward manifestation of it, and the world will *know* whose we are.

If we have put on the Lord Jesus Christ, we shall not make "provision for the flesh, to fulfill the lusts thereof." (Rom. 13: 14). If the Spirit of God is in our hearts, we will bear the fruits of that Spirit; "Love, joy peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23). If the fruit is lacking, is it not evident that the Spirit is lacking also.

New-created, signifies the power of a new life, and that is the resurrection life. Whatever is of this world, is not of the Father (1 John 2: 16). Whatever *is* of the Father, partakes of the world to come.

If we have put on Christ, we have put on the "new man;" and to put on the new, we must "put off the old man with his deeds." If we are indeed risen with Christ, we have risen to "walk in newness of life," or a new life. (Rom. 6: 4). And that is the life of Jesus manifest in our mortal flesh. Yet how many seem to forget this; or perhaps it would be more proper to say, do not know, that christianity is not merely a name, but a power; that it does not consist in having a name upon some church record, but rather the continual *abiding* in Christ, and bearing at all times, holy fruit. O, how much we need the power of this new life in these days of coldness among those who profess to be the Lord's; that have a name to live, and yet are dead. We need the power of this new-creation—the power of the resurrection life—the power of God. How else can we stand the mighty pressure of evil upon us? How else can we be a power for good among our fellow-men? And what else is able to save the world, but the religion of Jesus Christ; and how can that be manifested to the world more forcibly, than in the sweet, pure lives of its professors. It is only those who live close to the Lord that are truly blessed. It is only them who can speak with power the "glad tidings" of salvation that is able to save "from the wrath to come," even to the uttermost, every one who believes.

Dear reader, do you know the power of this new-creation? Have you felt it in your own heart? It is the golden chain that unites every one who possesses it to God; and by which we shall at the last enter the glorious rest prepared for the people of God. That rest will be in the "New Jerusalem," upon the "new earth," where we shall sing the "new song," and wear the "new name," which Jesus shall give to "his beloved."

For these glorious things we are waiting in the "patience of hope," till Jesus comes. Dear reader, shall we all meet at last in the presence-chamber of our King, on the grand coronation day, when in the presence of his loyal subjects, and of assembled worlds, our Jesus shall be crowned with his diadem of glory, as the glorious consummation of the New Creation?

Chicago, Ill.

Living Water.

C. BRADLEY

"Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John 4: 14).

The water here spoken of, possesses not only the power of quenching the thirst for sin and evil, but becomes a well, a fountain, from which fresh supplies are continually gushing forth, fructifying the entire christian life, actuating and enobling the character of every one who has received the precious draught.

We have a faint figure of comparison in the artesian well, which is sunk deeply in the earth, and by the internal pressure flows spontaneously like a fountain, rising high in the air and then dividing into countless myriads of smaller streams, and falling back into the great reservoir with which it is surrounded, and from which thousands of thirsty ones may come and drink this pure element—pure because it has been drawn from the depths of the earth, unmingled with surface water. So with this ever-living, never-failing water which Jesus offers freely, yes, freely, to all the world. Hear the blessed invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22: 17).

"Whosoever" means all. Sinner, will you not heed the invitation, when it costs you nothing but love, pure love to Jesus? because when filled with this blessed principle, every duty, every obligation, will be performed with pleasure and delight. Then why not dig deep, and continue digging, until we strike the precious stream that will flow continuously, permeating every part of the christian life, flowing out in every relation in this present mortal existence, actuating us in all business transactions prompting us to acts of kindness and benevolence, enabling us to fulfill all the law of Christ by loving our enemies, blessing those who curse us, and doing good to those who despitefully use and abuse us, and finally ending in everlasting life?

Christian reader, have you drank largely of this precious stream of living water? Are you emptied of self, and filled with all the fullness of God? Are you stepping in at every open door to do good, and are you asking God to open others to you, that the healing stream may be applied to the famishing through your instrumently? If not, apply at once to the great fountain for fresh supplies, that you may be enabled to do the requirements of your Master.

Ministers, are you filled to overflowing with this life-giving element? Is the reservoir of your heart dripping from the internal pressure of the water from above, causing it to flow in one continous stream from the great fountain that has been implanted in you? because it (according to our text) is to be "a well of water, springing up into everlasting life." It does not require a pump to draw it up, but it springs up of itself; yes, blessed be God, the christian who has drank of this precious element of life, does not need to have a *compulsory law* to bring it forth, but it flows spontaneously.

How easy it is to feed the poor when we have an abundance ourselves; how easy it is to pay our debts, when we have the means in our possession; how easy to perform the labors of the farm when we have all the necessary tools to work with. So if we are supplied ourselves abundantly with this precious element, it will be easy for us to give it out in words of comfort and love to our hearers.

Let us then not engage in anything that will hinder us in our ministerial labors. Let us make it the first business of life, and bring all things in subjection to it. The judgment is hastening on. Soon the Judge will appear in all his glory, and then we will be called to an account as stewards of his house The hosts of Satan are pressing hard; the great arch enemy of man is making his last great effort to drag the world down to ruin. Let us be up and doing. The harvest is whitening for the sickle, and if the blood of our neighbors is found on our skirts, what excuse will we have to render?

Oh, for more consecration and devotedness on the part of the ministry; a general gushing forth of the water of life from every christian heart, is the prayer of your humble servant.

Volga, Ind.

Definition of Bible Terms.

A cab was three pints.
A gerah was one cent.
An omer was six pints.
A firkin was seven pints.
A farthing was three cents.
A shekel of gold was eight dollars.
A bin was one gallon and two pints.
Ezekiel's reed was nearly eleven feet.
A finger's breadth is equal to one inch.
A mite was less than a quarter of a cent.
A shekel of silver was about fifty cents.
A cubit was nearly twenty-two inches.
A Sabbath day's journey was about an English mile.
A piece of silver, or a penny, was thirteen cents.
A epha, or both, contain seven gallons and five pints.
A hand's breadth is equal to three and five-eights inches.
A day's journey was about twenty-three and one-fifth miles.
A talent of gold was thirteen thousand eight hundred and nine dollars.
A talent of silver was five hundred and thirty-eight dollars and thirty cents.
—*Sel.*

It Don't Pay.

It don't pay to have fifty men poor and ragged, in order to have one saloon-keeper dressed in broad-cloth and flush with money.

It don't pay to have these fifty men live on bone-soup and half-rations, that the saloon-keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children of twenty families dressed in rags, and starved into the semblance of emaciated scarecrows and living in hovels, in order that the saloon-keeper's wife may dress in satin and her children grow fat and hearty and live in a bay-window parlor.

It don't pay to have one citizen in the county jail because another citizen sold him liquor.

It don't pay to have ten smart, active, and intelligent boys transformed into hoodlums and thieves, in order to enable one man to lead an easy life by selling them liquor.

It don't pay to give one man, for fifteen dollars a quarter, a license to sell liquor, and then spend twenty thousand dollars on the trial of Tim Laughlin for buying that liquor and then committing murder under its influence.

NEVER shall we get real divine power against evil, or for good, but as faith, led of the Spirit, draws it from Christ Jesus.—*Sel.*

Advent Christian Times.

FRANK BURR, - - - EDITOR.

All matter for publication in THE TIMES, *whether articles, letters, obituaries, or appointments, should be directed to*

EDITOR,
ADVENT CHRISTIAN TIMES,
91 S. Green St., Chicago, Ill.

CHICAGO, WEDNESDAY, SEPT. 6, 1876.

PLEASE PAY IN ADVANCE. BY LOOKING AT THE DATE BY YOUR NAME ON THE "PURPLE SLIP" OF THE WRAPPER YOU CAN TELL TO WHAT TIME YOU ARE PAID.

ALL MINISTERS OF THE GOSPEL RECOGNIZED BY OUR CONFERENCES ARE AUTHORIZED AGENTS FOR THIS PAPER. THEY MAY RETAIN FIFTEEN PER CENT. ON ALL COLLECTIONS OF DUES, AND TWENTY PER CENT. ON ALL NEW SUBSCRIBERS. THIS IS PROVIDING THEY WILL TRY TO COLLECT.

THE A. C. TIMES will be sent to new subscribers three months on trial for 50 cents.

BRO. SHELDON'S book on Mormonism is now published and we have them for sale in our office. The book is in paper cover, very neatly printed on tinted paper, and makes a work of 184 pages. It is written in Bro. Sheldon's searching style of criticism, is very interesting and we think will be largely circulated. We commend it to all who wish to be posted on the fallacies of Mormonism. For sale at this office at fifty cents per copy, post paid. See notice, in another column.

NAMES.

We live in an age of hypocrisy. Men seek to gloss over iniquity and call it by some other name. The prophet declares "woe to them that call evil good, and good evil." Yet with the so-called refined sentiments of our day, it seems too bad to speak of things as they really are. Men think that worldly charity must be exercised, and a proper respect paid to sinners and sinful pleasures, in order to save men if possible, when this very course is ruining its thousands and saving none. Jesus talked of the "damnation of hell," of "hypocrites," and "generation of vipers," but nowadays it is "fallen humanity" who has merely "departed from God," and the places of devilish orgies are politely named. The following is from an exchange paper upon this later point.

> It used to be gin mill, then a bar-room, then a bar, then a sample-room, then exchange, then parlors; now it is a picture gallery. "Go around to the picture gallery, and take a drink of the best whisky in the world," says an advertisement. Very good. We expect to see a groggery call itself a minister, or a public library, or a home for the friendless, or an academy of sciences before we die.

NEGLECT.

There is a great deal of money due us on our subscription list, and which we very much need just now, but which remains unpaid because of neglect. Brethren often say in sending on their dues, "excuse the neglect." Of course we excuse them and say in our hearts "all right," because the money has come on at last. How glad we would be to have to excuse every delinquent by the same means! We will excuse your neglect all at once if you will send on the money to pay for it.

The Roman Catholic pays his priest for sins of neglect and gets pardoned. We are not Papists, but a sure way to get pardoned for neglect in payment of your dues is to pay up at once. Those who are neglectful and behind hand in one thing are apt to be so in many things, and those who are prompt in one respect are prompt in many. Who knows but that if our delinquents should become more prompt in payment for their paper, it might not also be the means of inspiring promptness in other respects in the service of God.

We verily believe that neglect is the cause of most men's troubles. At least, it causes much trouble to us when men neglect to pay for their paper as they ought. How many of you will confess neglect, and pay up? It would surprise us if all should do it, but we think we could stand it.

MISSION WORK.

Sister Caroline Tuller, of West Point, Kentucky, well known to most of our readers by her correspondence in our columns, desires to rebuild her Mission School-house, which was burned down by a lawless mob some time since. Sister Tuller is a widow lady past middle age, and owns a small place near West Point, Ky., where she has been engaged for some years past in teaching the colored people the elementary branches of education, and inculcating in their minds those principles of christianity which lead them to Christ and conversion. She has done a good work although at great personal sacrifice, and her reward lies beyond this life. We are personally acquainted with her, and know her to be well fitted for her labors. What she has suffered and endured while in this mission work none of our readers can realise, and while she has had the sympathy of the better class of population around her, still there are many who oppose her labor because she instructs the freedmen.

Her school-house was built by donation money, and was a great help to her work, but the lawless mob set fire to it and it was consumed. She wishes to rebuild in a safer locality, and will put her building under the protection of the government authorities so as to make it safe hereafter, although she writes us that the general condemnation of the act is so great that it will not probably be repeated. She needs a small amount to accomplish this. One man donated the whole for the first school-house. Turn to Bro. Reed's letter in this paper, peruse it, and do all you can for this work.

THE POOR.

We have on our list of subscribers the names of many who are not only poor in this world's goods but also in debt on account of adversity, and who are compelled to forego many comforts in order to live at all. To some of these we already send the paper free, trusting to providence for the means to do so, but many such are on our paying list, and they write to us after struggling as best they can to pay up, and say to us, "I shall have to give up the paper," etc. We give the following letter, lately received, as a sample:

> BRO. BURR: *Dear Sir:*—I once more seat myself to write you a few lines. When I wrote you before I thought I could pay for my paper this fall, but I cannot. Last winter I managed to get a team, and I rented a farm, and got my spring crop in, and one of my horses took sick and died, and that leaves me in debt two hundred and fifty dollars, with only one horse; and my crops on account of wet weather will amount to but very little. Dear brother, I suppose you will have to stop my paper, but oh, how can I give it up? It is all the preaching we have here. I love to read its contents. It is manna to the hungry soul. I said the paper was all the preaching we have here; we have preaching, such as immortal-soulism and the like, but that does not agree with the Bible, so I cannot endorse it. I will send you what is back on my paper as soon as I can. Yours, in the blessed hope.

When we get such letters as the above we are at a loss to know what to do. We dislike to stop sending the paper to any one who appreciates its contents and receives so much benefit from it, and yet we reflect that the Publishing Society itself is in straitened circumstances, and has scarcely means enough to pay its own way, and so we hardly know whatto do. One object of our Publishing Fund donations is to send the paper to the poor, and hence we think perhaps friends will help so as to enable us to continue sending the paper to such persons, so that we generally write them an encouraging note and continue their papers. But we wish our patrons to know the fact of our embarassment under such circumstances, and to remember that whatsoever is given in this direction is not uncalled for nor lost. "The poor ye have always with you," said Jesus, and there is no greater benefit bestowed upon them than that of giving them such means of grace as shall strengthen their souls to endure the privations of their lot.

We think there are some however who plead poverty and distress, who indulge in expensive habits detrimental to both health and prosperity. The man who uses tobacco, and yet is so poor as not to be able to take a religious paper, is not an object of charity. We would not knowingly send the paper free to such a person. Any one who is able to supply himself with tobacco a year, is fully able to take all the Advent papers in the land and pay for them. But for the benefit of the "poor indeed" we hope our brethren will not forget to contribute to the Publishing Fund.

TRANSFORMED.

There are two kinds of transformation in this world; one is that of a carnally-minded person becoming spiritually minded, the other is that of a satanic character robing himself as an angel of light. The first is thorough and radical; the second is hypocritical and deceitful. The apostolic injunction is, "be ye transformed by the renewing of your mind" (Rom. 12: 2). This is the work that commences at the starting-place of character, and if it is accomplished will always result in deeds of righteousness and holiness.

The second kind of transformation is of that kind mentioned in 2 Cor. 11: 13-15, in which it is declared that "Satan himself is transformed into an angel of light," and for this cause it is not to be wondered at that his ministers should "be transformed as the ministers of righteousness." This transformation, is but an outward cloak to cover up iniquity. "For such are false apostles, deceitful workers."

They may stand before the people and proclaim gospel truth, and by their smooth speech and apparent humility allure many honest souls to join their company, but the end is disastrous. When the real character is seen, when the gloss and finery of false pretensions is torn away as a rent veil then the corruption, the false dealing, the iniquitous plottings are all discovered, and those who rallied around the eloquence or outward power of such a leader, discover with sad hearts that they have placed confidence in one utterly unworthy, only to have it betrayed and destroyed.

On the other hand, the heart transformed and renewed by the Spirit of God, and moved and actuated by holy impulses, although not presenting anything outwardly attractive, yet shows such substantial qualities and such durable righteousness that no changes of condition, no development of truth, will in any wise affect the character or deface the appearance of him who stands before men and in the sight of God. There is no mere outside washing of regeneration, no putting on of appearances for a time, but the washing and renewing strikes through and through, and the whole man is transformed in character and thoroughly renewed in spirit.

There is too much disposition among men to regard the outward appearance and judge of a man's fitness to fill a position by what is seen by the mortal eye and heard by the mortal ear. The judgment of the Almighty, which looks within and discovers the "thoughts and intents of the heart," is scarcely known. The church of Christ itself has become too carnal in its judgment of men and things. Instead of searching the heart to know if godliness be there, there is too much readiness to accept outward appearances as a criterion of worthiness or unworthiness. The professions of righteousness are too superficial among a great majority of those whom the church sets forth as examples to the world.

"We don't expect perfection in any man," says the church, hence they seek for outward show instead of inward purity. And the reason the church does not expect perfection is because imperfect leaders have taught them that there is no such thing extant, in order to continue in leadership themselves. If one should talk of and advocate a perfect transformation that thoroughly renovates a man's moral nature, he is soon dubbed as a "perfectionist" and becomes a gazing stock to all. Yet the Scriptures teach a radical and thorough transformation of man through faith in Christ, by the power of the Holy Spirit. Such transformation is needed in these days of superficial pretense.

The Prophetic Periods.

J. R. GOODENOUGH.

In calling the attention of the readers of the A. C. TIMES to this subject, I do not intend to set times, but simply to examine the principle that determines their bounds.

In Num. 14: 33 will be found a prophetic period of 40 years, and the time of its commencement seems to be plainly told. True, the Lord does not tell them that it shall begin in one year or two years, but he says they shall wander in the wilderness 40 years; and if they are to wander in the wilderness for forty years, it is a self-evident fact that the 40 years could not begin ten, five, or even one year before the wandering began. If it should begin ten years before, then the wandering would last but 30 instead of 40 years.

Jeremiah gives us another period of 70 years in Jer. 25:11. Certain nations, he says, shall serve the king of Babylon 70 years. Do not the 70 years begin at the time these nations began to serve the king of Babylon? The next period is in Daniel 4:25. It also begins with the beginning of the event which it covers. See verses 28 32.

From this we turn to Dan. 7:25, and we find a power brought to view that is to speak great words against the Most High and wear out his saints, and think to change times and laws; and the prophet tells us that they shall be given into his hands until a "time, times, and the dividing of time." On this text all prophetic writers agree, that the period here mentioned must begin with the time that the saints are given into the hands of the power brought to view. Although there may be disagreement as to the precise time when the saints were given into the hands of the papacy, yet all agree that the giving of them into his hands must mark the beginning of the 1260 years.

The same may be said of the period of 70 weeks in Dan. 9: 24, 25. Here are 69 weeks that cover the time from the going forth of the commandment to the Messiah; and to find their beginning all try to determine when the commandment went forth, thus recognizing the principle that the time must begin with the beginning of the event that it covers.

We will now pass to Rev. 11: 2, 3. The two witnesses are to prophesy 1260 years clothed in sackcloth. Do these years begin fifty or a hundred years before the witnesses are clothed with sackcloth? or do the event and time begin together? And the treading down the holy city 42 months—does not the time begin with the treading under foot?

I think that there is not an exception to this rule unless it be Dan. 8: 14. And why, I ask, make this an exception? The question is asked, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The fourteenth verse gives us the answer and tells how long. We are told that the date of commencement of the 70 weeks is the same as of the 2300 days, but how can this be when the 70 weeks begin with a decree to restore and build, and the 2300 begins with treading under foot? I should be glad to hear from others on this subject.

Marion, Iowa.

A Question.

T. M. PREBLE.

To those interested, the following facts are submitted.

About B. C. 278 Ptolemy, king of Egypt, wrote a letter to Eleazer, the high priest at Jerusalem, extracts from which are as follows:

> "King Ptolemy to Eleazer the high priest, sendeth greeting. There are many Jews who now dwell in my kingdom, whom the Persians, when they were in power, carried captives.... As I am desirous to do what will be grateful to these, and to all the other Jews in the habitable earth, I have determined to procure an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and *six* in number out of *every tribe*. These, by their age, must be skillful in the laws, and of abilities to make an accurate interpretation of them (Antiq. B. 12, ch. 2, sec. 5).

The following is taken from Eleazer's reply to king Ptolemy:

> "Eleazer the high priest to king Ptolemy, sendeth greeting.... We have also chosen *six elders out of every tribe*, whom we have sent, and the law with them. It will be thy part, out of thy piety and justice, to send back the law when it hath been translated; and to return those to us that bring it in safety. Farewell." (Antiq. B. 12, ch. 2, sec. 6).

Now the question:—If the ten tribes of Israel did not return from their captivity back to Jerusalem, how could Eleazer the high priest at Jerusalem send "*six elders out of every tribe*" to translate the Hebrew Scriptures into the Greek, if the twelve tribes had not returned from their captivity? Who will answer?

Chicago, Ill.

My Experience.

H. M. WILLIAMS.

As we are taught to give a reason of our hope, I thought I would relate to you some of the reasons why I believe as I do. When I gave my heart to Jesus, I was living in North Carolina, and soon after my profession I joined the Baptist church, and lived a member of it until about two years ago, when by searching the Scriptures I found that the church to which I belonged was teaching for doctrines the commandments of men, and thereby making the word of God of none effect through their traditions: yea, more, they even contradicted God's word to establish their traditions, as I will show by and by.

When I found that I had been led by blind guides, and remembering that Jesus said, "If the blind lead the blind they both shall fall into the ditch (Matt. 15:14; Luke 6:39), I then declared in my own heart, that from that time onward, I was going to be governed wholly by God's literal word, and that is my position to-day; and by God's help, shall be until my death, or the judgment. When I commenced preaching that the Bible did not teach that man had an immortal soul in him, but a mortal one, and that it went to the grave when man died (Josh. chapters 10 and 11; Ezek. 18: 4; Psa. 49: 15), and that it did not teach that God would give man half of his crown at death, and the other half at the judgment, but would give them the whole crown at the resurrection and judgment (Luke 14: 14; Matt. 16: 27; John 5: 28, 29; 2 Pet. 5: 4; Rev. 11: 18), and many other things in which they contradict the Lord, they took my license from me, and tried to make me submit to the teachings of the elders; but I refused to unless they would prove from the Word that I was wrong, which they could not do. The consequence was that I left them, or rather, they drove me from them by treating me more as if I was an infidel, than an erring christian, thus showing that they were not governed by the right spirit.

That they do contradict the Lord, I will now proceed to show:

1. Without one exception, they all teach that a man, if holy, goes to heaven when he dies; which is an outright contradiction, as any one can see who will turn to the following passages and read them: John 3: 13; 7: 33; 8: 21; 13: 33; 5: 28, 29. Acts 2: 29, 34. Jer. 31: 15, 16. Ezek. 37: 1-14. Ps. 49: 15. Eccl 9: 10.

2. They teach that all men are immortal by nature, which if it was so would prove that the "adversary" told the truth when he said, "Ye shall not surely die;" thus contradicting the Lord who said, "Ye shall surely die." That man is mortal and dies, see the following passages. Gen. 5: 5; 23: 2; 25: 8, 17; 35: 8, 18. Judges 4: 21. Job 4: 17; 14. John 11.

3. They teach that the dead know more than the living, and can love, remember, and praise the Lord, which is a palpable contradiction of the word of God. See Ps. 6: 5; 88: 10-12; 115: 17; 146: 4. Job 14: 21. Eccl. 9: 5, 6, 10. Isa. 38: 17-19.

4. They teach that the wicked are to have eternal life in hell; thereby contradicting the Bible which says they shall not have it. See Deut. 30: 19, 20. Isa. 55: 3. Ezek. 18: 23. Matt. 19: 16. John 3: 36; 6: 53; 8: 39, 40. 1 John 5: 11, 12; 3: 15. Rev. 22: 14.

We have produced only a small part of Bible testimony against these traditions. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Arkansas City, Kansas.

A Criticism.

C. D. W.

I wish to write a little criticism on the Rev. C. G. Truesdell's sermon on the prophecies, on the 20th of August, in Chicago, as published in the Chicago *Times* of the 21st. His text was Isa. 2: 2, "It shall come to pass in the last days, that the mountain of the Lord's house, shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

He commences in a very flowery style thus: "That prophecy is a draft or check on Providence, payable in one, two, or one thousand years after date, and although many have been issued, all have been promptly met at maturity." But this flowery part is not what I am after. The speaker goes on to speak of the literal fulfillment of the prophecies in very strong language for awhile. He says whatever reason and philosophy falsely so-called, may think, to the christian believer, the rapidly succeeding events of the last few years in our country's history, and the recent agitation of the old world, causing empires and kings to tremble for their sceptres, are but so many witnesses that prophecy will be fulfilled, and that all these things are working out the divine plan of the great ruler of the universe. But he says his purpose is to speak of Jesus Christ and his kingdom of righteousness and peace, which he came to establish, and which is destined to conquer all others; and this not in the distant future but almost in the present, not only in a spiritual and religious, but in a temporal and political sense.

Thus far I see nothing exceptional. That Christ is coming to reign on this earth is as plainly taught as any other truth in the sacred word, and that is literally and personally the very Christ. But the speaker seems to think the world is growing better. Which shall we believe, his opinion or the word of God? The word says, "wicked men and seducers shall wax worse and worse."

He goes on to say that christianity is destined to universal and permanent success among the nations of the earth, and that all the current events give promise of its speedy fulfillment; and he thinks the last days are upon us. But what does the great Apostle Paul say in 2 Tim. 3: 1-5? "This know also, that in the last days perilous times shall come. For men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."

It seems to me that this don't look much like all being brought under the fearful influence of the gospel of the gospel of the blessed Jesus. It seems to be plainly taught that sin and wickedness will continue to increase until the coming of the Son of man.

He further says, "I am not looking for a visible, personal Christ to be revealed from heaven with myriads of angels to take vengeance on his enemies, and to crown his saints; now or ever (the reason why) the kingdom of heaven cometh not by observation as Lo-here or Lo-there, the kingdom is within you." (or among you—margin).

What will the gentleman do with such language as this? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thess, 4: 16). Again: the two angels said to the disciples, "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven" (Acts 1: 11). Was he a personal being that went up into heaven? He will be a personal being when he comes back again, or those angels did not tell the truth. And again: in 2 Thess. 1: 7-10, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." What, I would ask, is there figurative in the above Scripture?

The speaker further says, "I am not a millenarian, believing that the time will come when all sin will be banished from the earth." Hark! what does Matt. 13: 40-42, say? "As therefore the tares are gathered and burned in the fire so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all that offend, and them which do iniquity. And shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." Mark you, all things that offend the Saviour are to be taken out of his kingdom. Will there be any sin left? And the angels are to gather the tares and bind them in bundles to burn them; when they are burned up will there be any tares left? Neither will there be any wicked beings left after the Lord has taken vengeance on them in flaming fire. They "will be as though they had not been" (Obad. 16th verse).

Ottawa, Ill.

Teaching.

MARY A. TIBBETS.

"Precept upon precept, line upon line, here a little, and there a little."

Human nature is and has been much the same in all ages of the past and present time, requiring continual effort on our part and the daily application of the grace of God to mold it into gospel shape, thereby putting it in harmonious working order, thus making it a vessel mete for the Master's use.

It is not so much a matter of surprise that the worldling who is influenced by motives and pleasures all of an earthly tendency should be so blinded to his own best interest, the things that would bring him true and substantial peace, but for the Lord's dear children with the blessed word of truth daily in their hands, which is, or should be, a "light to their path and a lamp to their feet," to even seem to be selfish, to prefer isolation rather than union with the household of faith, because the children, some of them, are yet in their minority and have not yet arrived at the age of maturity when they will be men and women of full stature in the gospel—I say, to see this in christians, believing and loving many precious truths in the Bible so dear to all of like precious faith, is indeed a matter of great suspise, bringing sorrow to many hearts that the cause of the blessed Redeemer is wounded in the house of its friends.

These humble thoughts were stirred in my mind on reading the short but excellent article of Elder O. R. L. Crozier, in a late number of the A. C. TIMES. Every word of it found a welcome response in my heart, and my earnest prayer is that all the Advent family may receive his loving christian counsel and at once take measures to come together in the spirit of charity and brotherly kindness. With him, "I know of no good reason why all who understand and "love the appearing," should not be one in the very strongest sympathy, fellowship, and co-operation. O how fitly spoken is the above sentence, and I trust it will meet with a cheerful respond from many hearts, and that many pens beside those of brother Field and brother Crozier who have already expressed their love and sympathy for the union of all the Advent body, irrespective of the little issues that have heretofore separated them, will speedily send forth their hearty co-operation and sympathy in the glorious movement that shall unite God's people together in the ties of brotherly love and christian fellowship.

What is so precious to the true believer as union in the church, both at home and abroad, singly and collectively? Then let us, one and all, do what we can to promote this much desired object, that when Jesus comes he may find us all with lamps trimmed and burning, ready for the marriage supper of the Lamb.

We have been much comforted in the past two weeks by the visit of some of God's dear children, and among them Sister A. O. Sefton, from Harrison, Ohio. Her letters often appear in the TIMES to cheer our hearts, and now her personal labors are welcome in our midst. She gave a most interesting temperance lecture in the chapel on Tuesday evening, which was listened to with much admiration by all present. She is a lady of scholarly attainments and above all of earnest piety, and ready to work for Christ and the temperance cause wherever her labors are most needed. May we all as christians work for God and suffering humanity, that we may imitate the example of "hi who went about doing good," is th desire of your waiting sister.

Volga, Ind.

Our Hope.

C. E. PRESTON.

We (as Adventists) have a hope tha far surpasses all other hopes. Ou hope is founded on the literal readin and interpretation of the sacred cano We believe in the soon-coming of personal Savior, in a literal resurrec tion, and also in the personal reign o Christ, on the earth forever.

Our hope is not only a material hop but is a scientific hope, for it is b science that the worlds are organized sustained, and directed, and the ele ments controlled. This science is th science of life—endless and eternal—b which the living are changed or trans lated, and the dead raised.

Our hope is the science of faith, re formation, and remission of sins, where by a fallen race of mortals may be just ified, cleansed, and restored to th Edenic condition.

The foregoing facts are beautifull illustrated in theological history, o which the following is an imperfec summary. God spake, and the world were framed by his word. He com manded, and the elements—water an earth separated, and assumed thei proper bounds. He commanded, an man, male and female, took upon then a body of flesh, and prepared to multi ply and perpetuate their species i the new creation. "And the Lor God planted a garden;" and while i this garden man fell; but there wa a promise made them, "it shall bruis thy head, and thou shall bruise hi heel."

This is a short summary of theolog ical science. The next thing to b seen or known will be the science o that great and grand event, viz., th second advent of our Savior. It is fact that we are living in the last o the last days. O, sinner flee to Christ time is short, receive your Savior, pre pare to meet him, everything predict the closing up of these earthly scene True science and theology proclaim the soon ushering in of a change. I is your privilege to be looking for tha "blessed hope and the glorious ap pearing of our Savior Jesus Christ." Amen; even so, come, Lord Jesus.

Medford, Mass.

Debts.

C. MENDENHALL.

Debts are a great hindrance to any cause, whether it be spiritual or temporal. A man in business who is hampered with indebtedness, labors under a serious difficulty. It hangs over him like an incubus, destroying alike his peace and prosperity. The result is even worse with a church.

A so called church of God will many times, in their ambition to excel, with a spirit of carnal rivalry, rear a grand structure for which they incur a debt which must hang upon them, perhaps for years, clogging their wheels of action, and curtailing their usefulness in many ways.

Debts are incurred by churches many times, when they have no idea how they shall be liquidated. Would not such action upon the part of an individual be deemed dishonest? Is it not as bad, or worse, for a corporation to do so?

Churches too, will often allow a small debt to go unsettled for years, when a little activity, a small sacrifice, would have cancelled all, and saved many unpleasant feelings.

People are not generally fond of paying debts contracted by others, which however is frequently done in church matters. The church which is in debt, invariably makes that a plea for *small contributions.* In some instances it is deemed a sufficient one for doing without a pastor, and many evils other than these, follow in the train of church debts.

No house should be dedicated to the worship of God, which virtually does not belong to the people who thus consecrate it. Our motto ought to be, "Owe no man anything." Solomon truly says, "The borrower is servant to the lender." It is said that heathen temples are universally free from debt; a fact which should cause christianity to blush with shame.

May God help us in this and in all things else, to do his will.

Embreeville, Pa.

California Conference.

The California A. C. Conference met as per appointment. Meeting opened in the usual way, by reading the scriptures, prayers, etc., Pres. D. Mathewson in the chair. Minutes of the last meeting read and approved. The necessary committees were appointed and detailed on their respective duties. The balance of the time during this meeting was devoted to social worship, and so did all other business meetings terminate. At the next meeting the constitution presented at the last conference, was adopted as a whole.

Met again Friday at the hour appointed. The committee on credentials reported the following persons members of the conference, as per Art. 10 of constitution: Ministers—D. Mathewson, H. F. Carpenter, D. D. Reed, Thomas Howell, R. W. Wilson, and D. C. Abbott. Delegates—C. C. Morse, Wm. Patterson, H. W. Snow, John

Goodwin, T. C. Purington, J. E. Pettis, G. W. Fix, and A. J. Young.

The tent committee was granted further time, and D. Mathewson added to the committee. The churches were reported as usual, by those delegated for that purpose, to be the same as last year, occupying a strong position against Satan; and for the truth. The San Francisco church is a little embarrassed. They need help in this direction, and deserve great credit for their fortitude. There have been several additions since the last conference. Few have withdrawn; cause, side issues.

Ministers reported thus: D. D. Reed labored south; encouraging prospects; distributed books and tracts which found welcome hearts; doors are open in nearly all places; visited and found several of like faith looking for the Lord.

H. F. Carpenter stated that though there had been no conversions as yet in Vallejo, the Lord had helped him to preach the gospel, and the people in Vallejo could not sin so easily as before; that the church was getting upon higher ground but was not quite up to the concert pitch; that blessings had followed all the way along.

Bro. Mathewson stated that San Francisco was the hardest place he ever was in; that the church occupied a strong position; perfect harmony existed. He knew of nothing to cause discord; he had baptized several and taken them into the church, and that the friends there had used him well.

Saturday the election of officers took place, which resulted thus: For President—H. F. Carpenter; Vice President—Thomas Howell; Secretary—A. J. Young; Treasurer—H. W. Snow; Ministerial committee—R. W. Wilson, H. F. Carpenter, and D. D. Reed. State committee—A. J. Young, J. D. Carey, J. Harrow, John Goodwin, and C. C. Morse.

The Treasurer stated that he had paid out no money, neither had he received any.

The Secretary reported eleven dollars and fifty cents due for printing, which was then collected.

A series of resolutions by Bro. Snow which was discussed considerably, was disposed of by appointing a committee to ascertain facts and to act as the circumstances might require.

The last meeting was held on Sunday, and it was decided the next conference should be held in Santa Clara.

Bro. H. F. Carpenter was asked to explain what was meant in Art. 3, relative to side questions; to which he replied, that the advocacy of the Seventh day, Age to come, and Non-resurrection of the wicked—all had a tendency, if discussed in the churches, to distract and divide them.

It was also voted that all ministers, recognized by this conference, should have a certificate signed by the proper officers of this conference.

Resolved, That the sympathy and support of the conference should be to aid the A. C. Times, in every way possible.

A vote of thanks was passed to the friends and members of the Vallejo church, for their hospitality, in amply providing for all who come.

The above report is much longer than I wish it was. We aimed to have but little business to report, and a great amount of spiritual works. I leave this last for others to write about, as several have promised to do. I can only say that from the commencement, the meetings were of the richest order. They were the best yet. Heavenly results. Meetings were continued by Brn. Reed and Carpenter for two weeks. The result is, several have been converted and baptized, and we are assured, there are more to follow. May the Lord bless others as he has blessed us, is our prayer.

A. J. Young, Sec.

"To Your Tents O Israel."

PHILO HITCHCOCK.

Dear Brethren of the Southwestern District Wis. A. C. Conference:—As our district camp and quarterly meeting is not at hand, will you not please make a strong effort to rally from all parts of the district. Time is flying, eternity is nearing, and you will need just the influence of the meeting to assist you in the great strife against sin and worldliness. Satan is marshaling his forces for the final conflict. War is sounding through the nations, and the last great battle is evidently at the door. Have you no time that belongs to God? "But it will cost something!" Yes, a religion that costs nothing, is worth nothing. It cost Jesus Christ something to redeem our souls from sin and death. It cost the apostles something to plant the gospel in the world eighteen hundred years ago; it cost the reformers something to gain the religious liberties that we possess to-day. It costs to buy a horse when we need one, or a piece of furniture, and we can all find some way to obtain these temporal things. "But the times are so hard I cannot afford it!"

To be sure the times are rather close, but why, curtail your expenses for God and the gospel instead of in some other direction. Is your religion of less value to you than perishable things? "But we have our minister to support." True, it is duty to pay the minister—not "support" him, pay him and he will "support" himself—but is that all that you can actually afford? Can you not afford for Christ's sake, for your children's sake, for your neighbor's sake, and for your own sake to buy a few yards of cloth that your children will need to use any way, and afford one week in a feast of tabernacles for the Most High? It will cost but little to live while here, as we want to fast as well as pray. If you need a blessing come. If your children need it come If you desire a protracted meeting, or a quarterly meeting in your vicinity or to engage regular preaching, come. Come one, come all; come praying in the Holy Ghost. Come in the name of our illustrious Leader—the best of all leaders—the Lord Jesus Christ.

We expect a gracious outpouring of God's Spirit. Plenty of ministers will be present to administer in word and doctrine. Some you have never heard. But do not depend upon any one but God the Father, his Son, and the Holy Spirit. In love, I am thine in the Lord.

A Call.

D. D. REED.

To the brethren and sisters who wish to do all they can for Christ: I have received a pressing letter from Sr. Caroline Tuller, of West Point, Ky., stating she is in great need of a house for school and worship, where she can educate the poor. She is a faithful worker for Christ, doing all she can to get a people ready for his coming. She calls for $100, and thinks with what help and means she can raise there, can build a plain, humble building.

I think she is doing a good work in her corner of the Lord's vineyard. Come, brethren, let us help this good Samaritan, and God will bless us in so doing. One hundred dollars is a small call for the Advent people. I feel the call is from God. I will give $10; where are the nine that will do as much.

Please let this call go down into your *pockets*, and send the money at once, so that she can put up the house before cold weather. What you do, *do* as unto the Lord, and *do it at once.*

Santa Clara, Cal.

Crisis please copy.

Correspondence.

From Miss R. P. Eldridge, Chatham, Mass.

Bro. Burr:—With your permission, I wish to speak a few words to the dear ones whom having not seen, yet I love, and prize for their work's sake. But in this letter, I wish to speak more particularly to the afflicted and suffering ones. Having myself been a sufferer for many long and weary years, I know how to pity and sympathize with those that suffer. Often when I have read Sr. Weaver's and Bro. Thomson's letters, I have asked why, oh, why, is such great and protracted sufferings laid upon them? But this we know, that "whom the Lord loveth he chasteneth." And we are told also, that "all things shall work together for good to them that love God." Therefore, dear sister, may you and I, with all of Father's suffering children, "be of good cheer," and try to endure a little longer; for this night of darkness and weeping will soon be exchanged for that bright, that glorious morning, which is soon to dawn.

What a happy day that will be. Prayer will then be exchanged for praise, and rejoicing will take the place of sighing. Look up ye weary ones, for your Master has gone to prepare for you a "mansion," and soon you may hear the distant sound of the chariot wheels of the Son of man returning in majestic power to judge the world. Yes, in a little while, and his long-delayed, long-expected second advent will come; then we, his children, if faithful unto the end, will hear the happy plaudit, "Come ye blessed" and enter the kingdom to go no more out forever.

What a blessed thought! Let us look up to Jesus for help. Yes, we should often go to the strong for strength, for he has promised to uphold us and give us strength as well as rest, such rest as none but he can give. Though it is the will of our heavenly, our loving Father that we should remain in the crucible, though dark and adverse clouds are permitted to gather around us; yet Jesus "never leaves nor forsakes us." In days of great distress we have proved his grace to be sufficient for us. Oh, dear ones, how I anticipate meeting you in the New Jerusalem, with our trials all ended, our conflicts all o'er, and with you to walk the golden streets and roam all over Eden's fair plains, and partake of the ambrosial fruit of life's fair tree, which is in the midst of the paradise of God.

Now as the time has arrived for many to meet in the "tented grove" to worship, how my heart yearns to be with you. As I have none of like precious faith with whom I can converse only by writing, the letters from the dear brethren and sisters are highly appreciated by me.

It is nearly three years since through the instrumentality of Bro. J. R. Smith and wife I learned to love the advent truths, which are Bible truths. They first put the *Crisis* into my hand which has been so highly prized by me. How I welcome its weekly visits. It comes laden with the sweet, rich truths of the precious Bible. And of late, through the kindness of Sr. Weaver and Bro. Smith, I have received a few numbers of the A. C. Times, which to say I love would but very poorly express my high appreciation of it. How those dear papers cheer my heart in my life of suffering and deprivation. The Lord bless Bro. and Sr. Smith for their great kindness to Father's afflicted children. May they be restored to their wonted health; that they may again be enabled to labor in the Master's cause, and be instrumental in leading many more poor sinners into the ark ere it is too late.

I have been a member of the M. E. church for upwards of twenty years; but since I have embraced the advent truths I have gained more light on the Scriptures than ever before. I am often asked if I still write for the Advent papers; and I not only tell them I do, but I also give them the papers to read, which some appear willing to do, but there are others that will not read them, though they do not oppose me in the least, yet I know they would rather I should write for *Zion's Herald*, and adhere to the old theory that we are immortal, etc. But none of these things move me. I expect opposition, but thank God we expect soon to behold him coming in his kingly beauty, then, if faithful, these frail mortal bodies will be changed and fashioned like unto Christ's glorious body, clothed with immortality and eternal life to suffer and die no more.

I was greatly interested in sister Cranson's letter to the A. C. Times. The Lord bless you, my sister, in your great afflictions, and may you still possess that sweet peace which is like a river, flowing from the fountain of God's eternal love. Oh, what could we poor sufferers do without the strong, the loving arm of Jesus to lean upon! He will never cast us off, no never! May we all be enabled to cling closer and closer to him, and we shall be safe. For in the Cleft Rock is a safe hiding-place, a "shelter from the storm, and a covert from the tempest." I close by asking the prayers of God's dear children. The Lord bless you, Bro. Burr, with all the rest of Father's dear children, is the prayer of your sister in the faith.

From Mrs. Lizzie Cooke, Northfield, Minn.

Dear Brethren and Sisters far and near:—As it is impossible for me to see you all, I will content myself by conversing with you through the A. C. Times. Some of you are far over the mountains, some over the plains, yes, scattered all over this mundane sphere, but only for a little while. For soon, very soon, will our blessed Saviour come, and gather his loved ones home. O how beautiful it will be in the "home of the blest, so free from all sorrow and pain," how glorious will the meeting be, between those that have risen and those that live to see the last day.

It has only been a few weeks since we laid our only boy, our dear little Charlie, in the dark grave. But we mourn not as those without hope. We know he will live again, for he died without sin, and when Jesus gathers his jewels for his kingdom our darling will be one of the happy throng. May the two little ones spared us live in fear of the Lord, and may I have strength sufficient to teach them the way to everlasting life, is my daily prayer. All pray for me that I may meet with you in the home prapared without hands.

From J. R. Thompson, Carbondale, Ill.

Dear Bro. Burr:—I thank God that I am still able to write to you. My faith is unwavering in the soon coming of the blessed Savior. I long to see him coming that I may be healed of my affliction, that has been so great for the last fourteen years. Dear brethren the flesh is weak, God has said the prayers of the righteous availeth much. I desire through the A. C. Times to ask an interest in the prayers of all the dear ones that love his appearing, that I may have grace to sustain me in all my afflictions and bring me off more than conqueror through him that loved and gave himself for us. Oh, pray for my family that we may all be ready when Jesus comes to inherit the promised land.

From Joseph Hamilton, Hamburg, Iowa.

Dear Bro. Burr:—I thought it would be encouraging to those of like precious faith to learn what the Lord is doing for us here since last spring. Brother Carman and myself have been holding meetings every two weeks, six miles south of Hamburg in Nebraska. The Lord blessed the word spoken four weeks ago. One obeyed the Lord in the ordinance of baptism yesterday; five more followed the good example. We organized a church of eight members and left them rejoicing in the Lord; others will soon follow in obedience. These members are all heads of families; one old man, sixty-five years of age, says he has served the devil faithfully all his days and now is resolved to serve the Lord as faithfully as he has the enemy. Pray that the good work may go on.

From Philo Hitchcock, Mindoro, Wis.

Dear Bro. Burr:—Please state that Sr. Julia Buswell will attend the campmeeting in LaCrosse Co., Wis. Her name was left out of the list of ministers, in the notice of the meeting.

There was but one place of safety when the flood came—the ark. There was but one man to whom the Egyptians could go for corn during the famine—Joseph. There was but one way to keep off the angel of death on the Passover night—the way of the sprinkled blood. There was but one word that could save the Ephraimites at Jordan (Judges 11)—the word Shibboleth. So there is but one Name that hath power to save men now—the name of Jesus.—*Ryle.*

Miscellaneous.

The following were the closing quotations in Chicago Saturday evening: Gold, 109¾. Wheat firm; 95½@95¾ seller September, 95c seller October. Corn steady; 43⅝c seller September, 43⅛c seller October. Oats firm; 31c seller September, 31¼c seller October. Rye firm; 58c seller September, 59c seller October. Barley steady; 78c seller September, 76½c seller October. Mess pork steady; 15.50@16.55 seller September; 15.55 seller October, 14.25 seller the year. Lard quiet; 9.70 seller September, 9.50 seller October, 8.65@8.75 seller the year.

The little town of St. Hyacinthe, Quebec, was almost entirely destroyed by fire Sept. 3. Six hundred buildings were destroyed, and the loss is estimated at $2,000,000.

Constantinople, Sept. 1.—The deposition of Murad occasions no excitement or disturbance. The deposed monarch has been assigned the Teheregan palace as his residence. Abdul Hamid, the new Sultan, was yesterday received by the ministers and functionaries at the Topeapon palace, where he was proclaimed Abdul Hamid Second. The city was illuminated last night in honor of the new Sultan. The ships in the harbor were decorated with flags. The ceremony of girding Abdul Hamid with the sword of Osman is announced for the 9th.

Belgrade, Sept. 1.—It is said that the pacific tendencies of Prince Milan are being overcome by the representations of the war party. It is reported that Prince Gortschakoff has formally demanded that any mediation undertaken shall extend to Bosnia and Herzegovina.

Belgrade, Sept. 3.—Fresh arrivals of Russian reinforcements continue to reach us and to pass on to the front. Fifty Russian officers came last night, and forty others, with thirty Cossacks, to-day. This detachment certainly includes some officers of the Czar's Imperial Guard. One hundred and forty-four of their comrades have leave of absence for Servia. Russian officers declare that they have saved Servia. It is stated that they drive the Servians to battle, when necessary, with pistol and saber, and shoot down laggards remorselessly. The Porte, disquieted by Russian news and the influx of Russian volunteers into Servia, is considering the advisability of closing the Danube.

London, Sept. 3.—It is announced that Alexinatz has been evacuated, but the fortress is still held by ten battalions and is defended by powerful artillery. The Circassians entered three Servian redoubts northwest of Alexinatz. The Turks have gained a base for operations against two villages which protect Alexinatz on the west.

London, Sept. 4.—The correspondent of the *Telegraph* says: "When the villages around Alexinatz were fired by the Turks in Friday's battle the Servians became panic-stricken, and a whole battalion fled. The carnage was terrible. The streets of Alexinatz were filled with wounded and dying. The Turks pursued the flying Servians, pouring in a fearful fire.

Rome, Aug. 29.—It is affirmed that the Cardinals have unanimously agreed to omit certain ceremonies in the conclave to be held when the election of a successor to Pius IX becomes necessary. The object is to hasten the election of a new Pope, and keep the conclave free from foreign influence.

Marriages.

Shattuck—Chittenden.—At the residence of Mrs. E. S. Chittenden, Cambria, Mich., Aug. 6, 1876, by Eld. A. N. Seymour, Eld. Charles A. Shattuck to Mrs. Elizabeth A. Chittenden, both of Cambria.

Deaths.

Stoddard.—At his residence near Meadville, on the 22nd inst., Marcus A. Stoddard in the 59th year of his age.

Bro. Stoddard was a member of the Advent Christian Church at Meadville and had been since its organization. His last words regarding death were consoling to his friends. "I am ready; the Lord's time is mine." His hope was in the resurrection of the just, and remained firm to the last. He suffered long, but is now asleep in Jesus. He was buried in the cemetery at Meadville, after which a discourse was delivered to a large audience on the state of the dead, from Job 14: 14, by the writer.

C. B. Davis.

Business Department.

All remittances and communications in relation to the business of the Times or of the Society and its other publications must be, addressed to

A. C. TIMES,
91 S. Green Street,
Chicago, Ill.

LETTERS RECEIVED.

All letters received at this office are acknowledged under this head. This acknowledgment is a receipt for whatever money the letter purports to contain. If the date on your paper is not changed within three weeks after your letter is thus receipted, write at once.

O D Woodruff
W Kellaway
C C Crane
C P Davenport
G V Greenman
L P Fox
Wm T Harding
J M Dunlap
V F Hunt
John Bower
Benj Bethel
G o Howard
J P Fultz
T E Cook
V J Low
Wm Sheldon
A J Young
M Burlingame
Wm Cummings
A S Calkins
E A Smith
S E Finn
Geo W Hurd
F F Hudson
L L Smith
C Tuller
J Watkins
J P Eshleman
P S W Deyo
A Parker
J M Seybold
W F Gardner
A F Carpenter
J Hamilton
P Alling
A M B Graham
P Hitchcock
G W Warner
C B Davis
N Ranquist
A M Corbit
A Hinckley
A A Gilbert
N Field
E N Harding
C Colegrove
F A Childs
R L Ewing
D L Button
N Jackman
J W Smith

BOOKS AND TRACTS SENT BY MAIL.

J F Foltz
V F Hunt
F F Hudson
P Hitchcock 9

PUBLISHING FUND.

Contributed during 1875	$338 04
[Contributed During 1876.]	
Previously reported	102 87
N Jackman	30

POSTOFFICE ADDRESS.

R. F. & M. J. Clark's postoffice address is Virginia City, Nevada.

MISSION TENT.

For the Iowa Mission Tent. Before acknowledged	$77 50
H. Livingston	1 00
Noah Bowen	1 00
Wm. Collins	50
S. S. Bullis	2 00
D. L. Hinman	2 00
R. M. Newton	2 00
B. F. Pattee	2 00
N. B. Ager	2 00
Total	90 00

Many thanks. I will soon be on and close out the last third of the necessary amount; if all the pledges are sent in soon it would help me much. If I had succeeded in selling the old tent, the new one would now be paid for. As Bro. Sevey, to whom the money is due, is so badly afflicted, I trust that the amount will soon be paid in as he needs it. Since my tobacco plan, some have concluded to duplicate their tobacco bill, and give part to me to help on in the [illegible] work. Hope that others will do [illegible] Yours in hope.

S. W. Deyo.

THREE MONTHS' SUBSCRIBERS.

In order to enlarge our circulation and get the A. C. Times before many readers who do not now see it, and who might subscribe for it if they but knew its merits, we propose to our friends who might wish to assist us in this work, as follows: We will send the paper three months to any or all persons whom you may mention, for fifty cents. We will keep a three months' list, and for fifty cents each we will send the paper regularly each issue and stop when the time is up, if not ordered otherwise. Now how many of our patrons will send on from fifty cents upward, with names of friends or acquaintances to whom they wish it sent? Sit down as soon as you read this, and send us on a list with the money. In so doing you will help the paper, and perhaps bring a welcome messenger weekly to many a household.

The following is a list of those who have ordered the A. C. Times sent for three months to friends:

Previously reported	231	$115 50
J. Langley	1	50
E. A. Smith	1	50
R. L. Ewing	2	1 00

If any of our readers receive this paper, not knowing how it comes, let them know that it is paid for three months, and if at the expiration of that time you like it well enough to subscribe, we will gladly continue it; otherwise we will stop it.

PLEDGES TO THE W. A. C. PUB. SOCIETY.

We, the undersigned, hereby agree to pay the sums set to our names for the purpose of liquidating the debts of the old publishing association, to be paid to C. W. Smith, treasurer, when the amount of twenty-five hundred dollars shall have been subscribed.

PAID.

Previously reported		L. Fenner	1 00
	560 65	L. Town	2 00
J. Sturgis	5 00	Mrs. A. Cole	2 00
N R Smith	5 00	A friend	1 00
N W Smith	5 00	F H Kenny	70
S G	5 00	E Schleiffarth	1 00
F	5 00	Sr. A Spaulding	75
Helen M Benson	1 00	H. M. Robbins	25 00
Mrs. C. Bosley	4 50		
Mrs. C. E. Shaw	25 00	Total	649 60

PLEDGES PAID.

C W Smith	25 00	J Lowe	5 00
S Stephens	25 00	E H Burington	5 00
James Langley	25 00	E J Farmer	5 00
Chas G Smith	2 00	Philip Lindner	25 00
W A Fay	10 00	Wm Watson	50 00
A J Marsh	1 00	A C Beard	2 00
G M Button	5 00	John Hays	5 00
Samuel Marsh	10 00	D J Ames	25 00
B J Fillmore	5 00		
R Sturtevant	10 00	Total	250 00
D E McArthur	10 00		

NEW LIST.

H L M Doyal	25 00	Mrs. P. Stevens	10 00
C W Smith	25 00	E C Greenfield	1 00
R L E	1 00	E Lewis	1 00
Hel'n M Benson	1 00	R A Miller	3 00
D Q Kent	25 00		
C Bacon	1 00	Total	93 00

UNPAID.

John Duffee	2 00	Friend	2 00
S C Blackman	5 00	E B Hulett	10 00
Jesse Beemer	5 00	J S Quimby	5 00
Bro Pell	25 00	D K Prescott	50 00
H B Snow	5 00	H A Olmstead	25 00
Bro Kliber	25 00	N. Field	10 00
J H White	25 00		
D Holderness	5 00	Total	$229 00
Eld F Burr	25 00	Grand total	1,221 60
J Meltole	5 00		

If any have sent pledges or money which they do not see acknowledged in the report, they will write to Eld. C. W Smith, New Rutland, Ill.

C. W. Smith.

Notices.

Conference.—The Southwest Missouri A. C. Quarterly Conference will hold their next meeting at the Washington school house, Vernon County, Mo., commencing Friday night October the 27th. We would be glad to have all that can, attend, especially those that preach the word; come brethren, and come to work for the Lord.

J. M. Seybold, Sec.

Campmeeting.—The Kansas campmeeting will be held in the grove three miles east of Arvonia, Osage County, Kansas, commencing Friday, September 29th, 1876, and continue over October the 8th. We hope to see a general gathering of those who are looking for the return of the Nobleman throughout the State and also from Missouri. Bring tents, provision, and bedding, and let us all tent together in the forest, and worship the Lord of hosts. We expect Bro. Burr, editor of the A. C. Times, will be with us to preach the word of life. The Kansas mission tent will be on the ground, and will afford shelter for many. N. L. Brion, J. C. Smith, D. Webster, L. L. Smith, J. A. Beauchamp, Committee of Arrangements.

Levi L. Smith, for the Committee.

Notice.—Churches in the Eastern District of Wisconsin wishing to hold quarterly meetings, will please correspond with me at Magnolia, Rock county, Wis

George Howard.

Annual Meeting.—The Southwest Iowa and Northwest Missouri Annual Conference will be in connection with our campmeeting to be held at Red Oak, Montgomery Co., Iowa, Sept. 9th, 1876. All come who can. Let us have a general rally.

J. S. Cromwell, Sec.

Quarterly Meeting.—There will be a quarterly meeting of the church at North Fairfield, Ohio, beginning Saturday, Sept. 2, and will hold over Lord's day. Brethren and friends are cordially invited. Come and let us have a season of refreshing.

L. C. Kerr, Pastor.

Quarterly Meeting.—The first quarterly meeting for the eastern district of Wisconsin will be held at Cassel's Prairie, in Sauk county, commencing Friday evening, September 8th, and holding over Lord's day. We hope to see all the brethren within reach, at the meeting; preaching brethren especially are requested to attend. George Howard.

Conference.—The third quarterly meeting of the Southern Iowa and North Missouri conference will be held with the church at Bethlehem, Wayne county, Iowa, commencing Sept. 23, 1876, at 2 o'clock p.m. We hope all of the churches of the conference will be represented at the meeting.

A. M. Corbit, Sec.

Annual Conference.—The next annual session of the A. C. Conference of Northern Pa., and Southern N. Y. will be held with the church at Westfield, Tioga county, Pa., commencing Thursday evening, Sept. 21, and hold over the following Sunday. By rail from Corning to Elkland, then stage to Westfield.

E. C. Cowles, Pres.

H. Ziegenfuss, Sec.

Conference.—The first quarterly meeting of the northern district of the A. C. Conference of Michigan will be held at Sylvester, Mecosta county, commencing on Friday evening, September 22, 1876, and hold over Sunday. We hope to see a general gathering at this meeting; let every church in the district be represented; all are invited to come, and come in the spirit of the Lord. Come!

John Bower, Chairman.

Quarterly Meeting.—The first quarterly meeting of the Northwestern Kansas A. C. Conference will convene with the Salem church in Jewel county, commencing September 8, left in care of T. R. Comstock. Brethren and sisters come, all that can to this meeting praying for much good to be done in the name of the blessed Master.

S. R. Knox, Pres.

J. S. Thorp, Sec.

Campmeeting.—There will be a campmeeting of the A. C. Church, held on the farm of T. R. Comstock, about a half way between Salem and Burr Oak, on White Rock Creek, in Jewell county, Kansas, commencing on the first day of September, 1876 and hold over two Sundays. Eld. E. N. Bliss is expected to be present with a chart and will give a course of lectures on the prophecies. All preaching brethren are invited to attend and lend a helping hand to present the word.

The northwestern quarterly conference of Kansas will convene at the same time.

Thos. R. Comstock, C. Eld.

Ellen B. Newcomb, Clerk.

Indiana Annual Conference.—The Lord willing, this body will assemble in the A. C. church at Bridgeport, Clarke county, Ind., on Thursday, Sept. 28th, 1876, at 2 o'clock p.m. This will be an important meeting, and it is earnestly hoped that all interested will make a special effort to attend. Bridgeport is situated on the L., N. A., & Chicago R. R., some 14 miles north of New Albany. The church is but a few steps from the R. R.

G. W. Greene, Sec.

Quarterly Conference.—The A. C. Q. C. of Central Kansas, will hold (D. V.) its next session at Arvonia, Osage Co., Kansas, Saturday September 30th, and continue over Lord's day, Oct. 1st. And in connection with this meeting it is thought best to have a State Campmeeting, commencing September 27th and continue as long as thought best. We hope all of our brethren and sisters in the state and elsewhere that can come will prepare for this meeting. Let prayer, fervent prayer be offered that we may have a rich season in the Lord. May all bring tents that can. Bro. Burr, Editor of the A. C. Times, we trust will be present to preach the word. By order of committee.

J. C. Smith,
Aaron Preston,
M. McGuire.

Quarterly Meeting.—The second quarterly meeting of the Northeastern Advent Christian Conference of Iowa will be held at Mudville, Buchanan county, Iowa, commencing Oct. 13, and hold over Lord's day. This is a new place for a meeting of this kind. There is no church here of our faith and order, but a few scattered ones who are waiting for the Master and desire to see salvation poured upon their friends and neighbors, have asked to have a meeting of days with them, that they may lift the standard of the coming One, so all may hear the gospel of the kingdom, we ask all our brethren and sisters that can meet with us to do so, and come to work for Jesus. Homes will be provided for all. Those who cannot come must pray earnestly and in faith that God will bless this meeting to the saving of some. Bro. Marsh, of Manchester, will be present to assist in preaching the word.

P. W. Hough.

Rally, Rally, Rally.—To what? The Annual Campmeeting of Southwest Iowa and Northwest Mo. Conference to be held at Red Oak, Montgomery Co., Iowa, September 9th, 1876. This will be the most important meeting ever held in Southwest Iowa. Our campmeeting will be almost in the heart of a city of 3,000 souls and within a few rods of the depot of the B. and M. R. R. Let there be no delinquents, no "dead beats," and no "dead heads," or cold hearts. Come one and all to this annual feast of Tabernacles; come to work for God and the salvation of souls; come prepared to stay through the meeting; come prepared for wet or dry weather; come to take care of yourselves while in camp and as many more as you choose; come expecting the Lord will not only meet you there, but let him be your companion in travel; come filled with the spirit. Hearty welcome will be extended to ministers and member of other conferences who wish to join us in this meeting. Provision will be made for any who wish to hire board on the ground. Straw, hay, and grain will be furnished on the ground. We have engaged the large tent from the north east part of the state to hold our services in. Now then, in view of the condition of the cause in this region, and in view of a soon coming judgment, let there be a general rally to this meeting. In view of its location let there be no failure. It will tell for or against; which shall it be?

Wm. McCulloch.

Camp Meeting.—The Kansas and Nebraska Camp meeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, September 21st and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interest of the meeting by their presence, filled with the spirit of the Lord. All that possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents, provision will be made for all that come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the east by R. F. and M. J. Clark will be used for the occasion. There will be no side issues or hobbies and expect to have perfect harmony. From present indications it will be the largest meeting ever held in the state. Geo. Boutwell, Clifton, Kansas; C. D. Potter, Peach Creek, Kansas; Wm. H Shriner, Washington; W. S. Pitcher, Glen Elder, Kansas; H. Kissel, Blue Springs, Neb. Committee.

For further particulars, direct as above.

R. F. Clark, Sec.

Quarterly Meeting.—The third quarterly meeting of the N. E. Adv. Chris. Conference, of Iowa, will be held in the stone school-house, Jackson county, three miles east of Canton, commencing October 4, and hold over Lord's day. This is a place where there is no church of our faith and order, but the isolated ones wants to help raise the standard of the coming One whose right it is to reign. This place is very central, and we hope to see as many of our brethren and sisters as can come to work for Jesus. We hope to see some from Delmar, Maquoketa, Iron Hill, Monticello, Cascade, and Anamossa. We think the people will give you a home and place to lodge—it may be on the floor, and carpets may not be plenty. Study christian economy, and don't come with a double team and an extra horse tied behind to bring your bare self, but get a load which used to be called a Methodist load (thirteen in number) if possible, and some bedding, and a sack of oats or corn. And bring Jesus with you, and come any way. Bro. Buck, of Ozark, will be with us to assist in the services.

P. W. Hough.

District Campmeeting and Quarterly Conference.—There will be a camp and quarterly meeting at or near West Salem, LaCrosse county, Wis., commencing Monday, September 18th, and hold over the following Lord's day. Elds. Thurber, Hough, Howard, and Sr. Rowell and others are expected to be present to preach the word. It is hoped that every church in the district—S. W.—will be represented, and that every minister will also be in attendance. We wish to make a special effort to advance the cause of truth in this region. Many who could not attend the State Conference meeting, will, by a little effort, be able to come to this. Bring your unconverted children, and all of them. Let us make a little sacrifice for that Christ who has done so much for us. The devil will frame a multitude of excuses, but they will weigh nothing in the light of the Great White Throne. Come with hearts full of love to work for the perishing. As it is near the Minnesota line, it is hoped that friends who can will come from there. Do not wait for a special invitation. Come from Sparta, Tomah, Springville, Pine River, Pine Hill, Mt. Vernon, and "from all the region round about." Bring tents all who can; those who cannot may lodge in our large tent. Those who come by rail will get off at Salem. All who are unacquainted can inquire for Salem. The following brethren are chosen committee: L. N. Wood, L. F. Bowles, A. Mosher, James Hewitt, John Pettengill.

Philo Hitchcock, Dist. Evan.

Notice.—The State tent is now placed in my hands by the conference committee to attend to it for the present. Any church or locality that wish a tent meeting the coming season will please address at Brownsville, Minn., for the present, and in the future at the published appointments, stating what time and who would suit best to assist in preaching the word. Our message is the order of the coming judgment and the coming Judge and King, and the necessary preparation to meet him in peace, with no hobbies or side issues. We shall expect a hearty co operation of the ministerial brethren, especially of the conference, in order to prosper. Dear brethren, probation is truly drawing to its close. Let us show a judgment-bound world "our faith by our works" by a proper sacrifice and a zeal according to knowledge. And may God's Holy Spirit help us. Amen.

John Brown, Tent Master.

Appointments.

ILLINOIS.

Religious Services are held in Green Street Tabernacle by the Advent Christian Church, Chicago, Illinois, every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city and desiring to preach will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

H. P. Wright, } Elders.
R. P. Price, }

H. G. McCulloch, Pastor.

The German Advent church hold regular meetings at their Tabernacle on the north-west corner of Chicago Avenue and Chase street, as follows:

Every Lord's day from 9 a. m. to 10: 30, Sunday School; Morning Service 10: 30 a. m. to 12; Evening Service, 7: 30 p. m. Prayer Meeting on Wednesday evening, and Bible class on Thursday evening.

All letters and communications must be directed to Elder Chas. Koier, 229 Noble street, Chicago, Ill.

Chas. Koier, Pastor.

Mill School-house, two miles west of Byron, Sunday August 27th, at 10.30 a.m., and every two weeks thereafter.

Newcomer's School-house 2½ miles southeast of Lightsville, Sunday, Aug. 27, at 2 p.m., and every 2 weeks afterward.

Adeline, Aug. 20, at 10 30 a.m., and every two weeks.

Mt. Morris, Aug. 20 at 3 p.m., and every two weeks thereafter.

J. August Smith.

I will preach at Ionia, Warren Co., Ill., on Sunday the 14th of February, 1875, at 11 a. m., and 7 p. m., and on every alternate Sabbath as above until further notice.

Geo. W. Hurd, Pastor.

Union, McHenry county, Ill., Aug. 6th at 11 o'clock, and once in four weeks.

G. M. Button.

MICHIGAN.

Delta village, March 12, and every two weeks thereafter.

S. Pors.

Lake View Advent Christian Church, Moffith School House, Mont Calm County, Michigan. Sabbath School, at 9 o'clock a. m. Preaching every Sunday at 10½ o'clock a. m. Prayer Meeting, Thursday eve., at 7 o'clock p. m.

Preaching brethren having a gospel sermon to preach please to give the church a call, and preach the word. Write to, or inquire for Daniel Van Antwerp, at Lake View, or Mof 5th School House.

P. Vos.

INDIANA.

Preaching in the Advent Christian Hall in Colfax, Ind., nearly every Lord's day at 11 a.m. and 7.30 p m. We would be pleased to have brethren who may be passing near this place to stop with u[illegible] y can teach or preach we will endeav[illegible] them an audience.

F. W. Powers.

Voiga Church, [illegible] preaching first and third Sundays in ea[illegible] onth by L. Record; T. V Porter second [illegible] day; C. Bradley, fourth Sunday.

Union Mills, June 4 and every two weeks until further notice.

Frank Burr.

Preaching in the Christian Tabernacle at Jeffersonville, Ind., every Lord's day at 10.30 a. m. and 7.30 p. m. Also, Sunday-school in the morning at 10 o'clock, and prayer-meeting Wednesday evening.

WISCONSIN.

At the Lyman School-house, near Crystal Lake, Saturday evening June 17, and once in four weeks.

Prairie du Sac, Sunday, June 16 at 10:30 a. m. and 2.30 p. m., and once in four weeks.

Magnolia, Sunday, June 25 at 10: 30 a. m. Also in evening and once in two weeks.

Belleville, Sunday, July 2 at 10: 30 a. m. Also in afternoon or evening, as the brethren may arrange, and once in four weeks.

George Howard

On the last Sunday in May (the 28th) at Crow Plains in the morning at 10: 30 at Montfort, at Laird's Hall, at 3 p. m., and in the future every second Sunday at the same places and time until further notice. Also, at the Mills Schoolhouse on June 4 and every Sunday at 10 30 a.m.

N. A. Hitchcock.

Sabbath school at 9:30 and preaching at 10:30 at Otter Creek, Wis., every Sabbath until further notice.

Anson Brown.

Meeting at the Advent church, Arena, every Sunday morning at 11 o'clock. Prayer meetings on Thursday and Sunday evenings.

B. N. Meigs

IOWA.

Brooklyn, March 19, and once in 2 weeks.

Hall's school-house, March 25, and every 4 weeks.

Dover, 3 miles south of Belle Plain, April 2 and once in 4 weeks.

C. W. Pitson.

I will preach at West Point, Boylan's Grove, Butler Co., Iowa, at 11 o'clock a. m., commencing June 13, and once in two weeks until further notice. Will be at liberty the remaining time, and will attend to calls from other churches, or wherever my services may be desired.

F. H. Kenny.

Religious services will be held in the Hickory Grove school-house, Ringgold county, the first Sunday in every month, at 11 o'clock.

Rose Hill school-house, every Sunday at 4 p. m.

John Scarce.

MINNESOTA.

Rose Creek, March 28th, and once in four weeks, by myself or some other minister of Christ Covenant meeting at two o'clock on each Saturday before the appointed Sunday.

W. J. Bursell.

Riceford, Houston county, Minn., July 30, at 10 30 a. m., and 2.30 p. m., and once in two weeks.

Peter Mitson.

MISSOURI.

Preaching at Doyleston, St. Clair county, Mo the first Sunday, in each month.

At Fairview S. H., Little Dry wood, Vernon Co on the second Sunday.

At the Washington S. H. four miles north of Nevada City, on the third Sunday.

At the Oak Grove S. H., two miles north of Hudson, Bates county, on the fourth Sunday of each month.

W. W. Cate.

Preaching at Poplar Bluff, Butler Co., at 11 a.m. and 2 p. m., every other Sunday, at the A. C. Church.

Preaching at Allenville, Cape Co., at 11 a. m and 2 p. m., every other Sunday, at the A. C Church.

Eld. N. H. Young Pastor.

KANSAS.

N. S. Brian will preach at Ottumwa, Coffey co. Kan., Aug. 6, and the first Sunday in every alternate month from that date. D. Webster at the same place Sept. 3, and the first Sunday in every alternate month from that date.

D. Webster will preach at Centropolis, Franklin county, Kan., Aug. 20, and the third Sunday in every alternate month from that date. N. S. Brian at the same place, Sept. 17, and every third Sunday in each alternate month from that date.

NEW YORK.

Second Advent meetings are held every Sunday at Gallatin Hall, 422 Fulton street, Brooklyn, at 10.30 a. m., 3 p. m., and 7.30 p. m. Seats free. All are welcome.

MISCELLANEOUS.

I will preach in the following places at the time specified:

Sept. 10, Buck Creek, Bremer county, at 11 a m.

West Union, Fayette county, at 7.30 p m., where David Beame may arrange, Sept. 12.

McGregor's, where Bro. Gooding may arrange, Sept. 13.

Viroqua, Vernon county, Wis., Sept. 15, as Bro. D. Favor may arrange.

Melvina, Leon Valley, Monroe county, Wis., Saturday 16, and over the Lord's day.

Monday, Sept. 18, camp and over Lord's day.

Buck Creek, Oct. 1, at 11 a. m.

P. W. Hough.

The Christian Life.

Our Home.

MARY N. KENT.

"For here we have no continuing city, but we seek one to come."—Paul.

No night, but endless day
Within thy pearly gates;
No snares beguile, no foes betray,
But peace eternal waits.

Earth's trials, now forever past,
No more shall come to mind;
Our former fears, and griefs, and tears,
Shall all be left behind.

No anxious load upon the mind
Shall then forbid our sleep;
Our weary spirits then shall find
Rest—calm, and pure, and deep.

For such a home as this,
I'll strive and watch and pray,
Nor think the hand is too severe,
That leads me all the way.

From vain and foolish talk,
Lord, keep my erring tongue,
With sober, righteous, godly walk
May I my life adorn.

And live in hope of life,
In that bright world to come,
Beyond the reach of war and strife,
The saints' eternal home.

Hawleyville, Iowa.

Wanted.

My eye rests for a moment upon one of the advertisement columns of a secular newspaper, at such a distance as only to discern that the initial word of those forty or fifty short advertisements is, "Wanted." A moment's fancy of the various characters wanting, and things wanted, and the idea of want is generalized to the whole human family.

Each individual, not abnormal in mental constitution, might, from the self world of thought, feeling and action, publish to the outer world in greater or less numbers, the advertisement, "Wanted." And could the column of these demands be met to-day, another list might, perhaps, be issued to-morrow. A scene for those higher intelligences whose kin may take it in! As we "might go to the ants of some prodigious mound, and see how they toil and strive," so may these gaze on the wrestling, toiling, striving millions of humanity. Like the ant, the majority aim for self. The want well indicates the character whence it springs. The desires or aspirations that goad each individual soul to activity and pursuit, whether low, mixed or noble, demonstrate, where correctly appreciated, the grade that soul may have amid the the many, forming scale from brutal to angelic tendencies.

But how read the advertisements? That is, of wants forming the nucleus to, or embodiment of numerous smaller ones, which find their expression in the outer life, and read by each circle of acquaintance. Smaller than these are the hosts thronging the mental associations, unread by human gaze, far within that realm where "man dwells by himself apart," these and all others will have their accurate reviewal in a future day before an assembled universe. Reader, will your or my record be dark or luminous, then?

Commencing with those whose impulses are scarce elevated above their brother breast, and especially we will not linger to file out the minute of darker life, we read, "Wanted." To riot in sensual pleasure, even to satiety and intoxication. Then wanted—Necessities, comforts, luxuries, etiquette, fashion, wealth.

Wanted—Good opinion, reputation, glory, fame, conquest, dominion.

Wanted—To track the mysteries of earth, sea, and air, aye of limitless space!

Wanted—To fathom the subtler depths of life, mind, and soul.

Wanted—By searching to find out God, or thrust him from his throne. Here is the climax of diabolism, the re-enactments of the aims of a council more ancient than the birth of time, but equally futile now, as then.

But is a stoic the model of a man, we ask, after this dark review? Shall he be passive, inert, desireless?

Even the wants evince the restless cravings of the soul, whose desires are coeval with its immortality.

"Men's tasteless thirst for pleasure, gold, and fame,
Declare him born for blessings infinite."

Let us turn to the brighter phases of human life, and consider if there are not those aspirations that thrill and fill, and elevate the soul to its legitimate sphere. One writer remarks of the gifted poetess, Mrs. Browning, that she strove to meet the aspirations of her being. That is beautiful. It is not the ideal of a selfish; self-complacent morality. It is not that low tide of professed christian life, which solely aims at its own salvation, though hoped for, through the acknowledged merits of the Redeemer. But an absolute yearning to meet even here, and now, the divine will concerning us. Who that has the germ of spiritual life, but can witness the divine poesy, that in devotional moments has lingered with sweet power about the heart, gently luring it to the true, the noble, and the pure? Oh, how we would then live; with the triumph of the spiritual over the sensuous, or gaze upon the eternal rather than the fleeting, and the glory of God, not of self, the all-controlling rule of life!

We leave the closet to mingle in the world again, and the cares, burdens and trials attendant upon daily life gather about us. We receive, perhaps, the misapprehension or neglect of friends, or the contempt of our foes. Our physical infirmities weigh upon us, and our enemy adds his power to the whole combined. Happy for us if we have learned to live with God, and walk the path of purity, even amid all untoward influences. We may not always be upon the mount of transfiguration, but we may build the Savior a tabernacle for perpetual in-dwelling in our hearts. All life's discipline may be instrumental of purity and transformation.

Let us then seek the realization of these heavenward drawings. And not only this, but also for desires stronger, more intense and comprehensive, which shall incite us with new force to their corresponding attainment. What shall be the limit to these conceptions, and these desires? Even the Scriptural one, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Unto him is the breathing of our desires, and from him, the source of all good, must come their satisfying. Let them proclaim to him, and as far as they may necessarily and humbly have an outward expression to the world, thus: Wanted—To gratify self by expending self, as it were, to all humanity; sharing sympathetically, its weal and woe; and acting for its highest interests, temporal and spiritual. Wanted—not only sympathy with the whole human family, but with all God's creation, animate and inanimate, so that the flower, the bird, and the cloud, yea, every page of Nature's book shall speak to me of God. Wanted—To be as a little child, with God for my heavenly Father, realizing the sweet duties and immunities suggested by this relation, in me, obedience, love, trust, humility, for me, chastening for a little time, but now and always, the rich inheritance of "all things." Wanted—Patience, not only to "labor," but to "wait;" not only to do, but to suffer, and meekly receive the pledge of my relationship, present chastening.

Wanted—To cast all my cares upon God, whether small or weighty, knowing that he cares for me; if poor in temporalities, to remember that each day's gift of life is a new pledge for the living; if rich, to be faithful in my stewardship. Wanted—The faith that shall at all times be an evidence or demonstration of things not seen; and the love that has its flow in the beautiful specialities enumerated (1 Cor. 8: 3-7). Wanted—Mental culture, refinement, acquisition, the quickening of every power of the intellect as well as the intensifying of every right affection of the heart, that I may present all a votive offering at the feet of Jesus.

Wanted—By patient continuance in well-doing to seek for glory, honor and immortality. Wanted—To be slave to no habit, dogma, propensity, or affection of my own; no caste, clique, flattery, or contempt of others; yet while my spirit shall harbor no meanness or servility, it shall lack no deference of humility, and be itself servant of Christ. Wanted—Whether or not a student of science, to be an earnest, devout student of the Book of books, realizing the depth of meaning in the declaration, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Wanted—Supreme love and deep reverence for God, constant communion and prevailing power with Him. Wanted—To possess and cherish the influences of the Holy Spirit, in their various agencies of convincing, instructing, leading, witnessing and sanctifying. Wanted—To acknowledge and receive Jesus Christ in offices of Prophet, Priest, and King. Wanted—To be dead indeed unto sin, and alive unto God through Jesus Christ our Lord. Finally and comprehensively, Wanted—A constant approximation to the divine image.

Whether we may, or may not have nearly attained to these realizations of the soul's needs, we should be able to say with the apostle, "Not as though I had already attained, either were already perfect, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I push towards the mark or the prize of the high calling in Christ Jesus."—*Guide to Holiness.*

Selected.

Your Property.

If you have any property, thank God for it; that is, if you got it honestly; if you got it without driving any hard bargains; in other words, if you got it without grinding the face of God's poor; if you got it without extortion and without usury; if you got it without taking advantage of the ignorance of others to increase your gain by their loss; if you got it without being close-fisted or hard-hearted; if you got it without getting with it the spirit of greed; if you got it without shutting up the bowels of your compassion; if you got it without losing the generosity and nobleness of your soul; if God has not commanded thee to sell all that thou hast, and go and preach the gospel.

If your property is free from all of these encumbrances, you may well thank God for it, for it is a gift from him, and if used for his glory, will prove a blessing to your soul; but otherwise it will be anything but a blessing. So far as it is in your power restore every dollar of it, if any there be, that was not acquired in the strictest honor, lest it prove a fearful thorn to you in the day of judgment. Property is not worth having at the expense of the soul. Set not your heart upon it, lest it drag you down to perdition; for no one can do so without tarnishing his soul. Put it all upon the altar of God, and acknowledge yourself but a steward that must render an account. Spend it freely in the cause of God, and for the benefit of God's poor, that it may be the means of bringing you treasures above.

There is more profit in spending money judiciously for the glory of God, than there is in hoarding it. Do you remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive?" Have you learned this blessedness, or have you hugged your filthy idols to your heart till it has been corrupted by them? There is nothing that narrows up a person's soul like the love of money. Hence God classes the covetous with the whoremongers and adulterers, and other vile criminals. If there is a stingy hair in your head, pluck it out, or you will never see the inside of glory. There will be no close, penurious people there. None but free-hearted souls will ever inhabit those blessed realms. Why, if one of these "tight" christians should get to glory, he could not enjoy himself a great deal—his soul would be so small that he would be capable of a great deal of enjoyment. And who knows but that he would not be trying to get mortgages on the mansions of his brethren? Such inhabitants would turn heaven into hell.

Some men might be like angels of mercy in this dark world, if they would but seek opportunities to use the means which God has put in their hands, to bless their fellow men.—*H. F. H. Jr., in Free Methodist.*

"Genteel Work."

A prodigious amount of laziness, false pride, and greed are concealed under this phrase. Many thousand hands are to-day idle, waiting for something to do. And in spite of commercial depression, the country has work waiting, enough for a million hands. The farmers are calling for help; the trades are deficient in first-class workmen; our kitchens are poorly supplied with domestic service; and yet the market place is full of the unemployed. Why?

If a merchant advertises for a book-keeper, a hundred competent persons step forward at once. If an author seeks for an amanuensis, he must choose between as many eager applicants. Every government officer who controls the appointment of clerks, has more names on his list than there are details in a month's work. The demand is for something that will not soil the hands, that will not start perspiration, that will secure a livelihood without involving much exertion. Genuine hard work is regarded as only semi-respectable. Men do not seek work; they look for a "situation" in which they may avoid work. They do their best to maintain the appearance of enjoying elegant leisure. But if an absolute sinecure cannot be found, they endeavor to give their employment an air of dignity, of repose, of freedom from homely fatigues. In a word, they seek a "light" business.

This false system of respectability indicated by the word genteel, degrades manhood. Young men are ashamed of that which should be their glory. It is not he who does the least for the most money; who can wear the best clothes while at his daily avocation; whose business involves the least display of strenuous effort; it is not he that is to be the most respected. The salary without real labor is a disgrace. Partial idleness, however concealed under the show of business, is a misfortune, and, if purposely indulged in, a shame not to be countenanced. Clean hands that will not engage in genuine labor, are already covered with a stain that water will not wash out. The refinement that draws back from manual employment and prefers mental dawdling is a sham and should not have social recognition. Better be a grimy blacksmith, doing thorough work, than a titled officer enjoying a large income as a return for nominal services. Better be a day laborer than a pensioned loafer. Better be earning a comfortable livelihood by the sweat of one's face on a farm, or in the kitchen, than depending upon the uncertainties of desk-work in an over-crowded city. Better be a simple carpenter than a hair-splitting scribe or pharisee.

We wish this evil spirit of "genteel" laziness might be exorcised, driven out of common conversation, expelled from popular thought, and cast down from its shameful throne of power. Its sway is anti-christian, and its cry is the old one: "What have we to do with thee thou Jesus of Nazareth?" There is not a genteel idler in the land who does not wish to be let alone. They ought to be stirred up.—*Sel.*

Our Young Folks.

Obedience.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves,
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

—*Sel.*

Brindle's Leap.

Years ago, while still working at home, I went one day to tie up my father's cows. I opened the stable door, and the queen of the yard—old Brindle— started in, but stopped just inside the door and would go no further. Thinking it was because the stable was so dark, I urged her, but to no purpose. I kicked, and found that two could play at that game. Her conduct was so unusual that I then began to investigate, and found that a sunbeam came through a crack and reached across the stable just before her, making the little dancing motes plainly visible, and looking—for all the world—like a bar newly put up, over which she could scarcely leap, and under which she felt it impossible to crawl. Enjoying her perplexity now that its cause was plain, I waited and laughed to see her lift her head, evidently comparing the height of the supposed obstruction with some fence over which the mischievous creature had broken in past days, and then give it up, as was plain by the fact that she began to calculate the chances of crawling under, and shook her head at it. Explanation was useless, as it is in sundry like cases among more intelligent animals, and the fun was too good to spoil by coercion. At length I went round and poured the sliced turnips slowly into the manger. This was too much. Old Brindle evidently made up her mind that she must risk everything for the mess so with a sudden leap, she cleared obstruction, without touching—though she came down just where it would have been,—a feat which evidently astonished her,—and took her place at the manger. She looked as if she could not see any reason for the shout that greeted her. It was serious business to her.

And ever since, if I see one delaying to do a plain duty for various reasons which seem real and formidable to him, but are only sunshine—or moonshine—to any one else, I always think of old Brindle, and endeavor to find out what is turnip to him, in order to coax him on with it. But many a man makes as unnecessary and ludicrous a leap in getting clear of imaginary obstructions as did old Brindle.—*Advance.*

Grapes a Mile Around.

Mrs. White always gave Forbes Goff something nice for doing errands; this time it was a cluster of Almeria grapes. With only half a thought for the little brothers and sisters at home, Forbes stopped on the corner, undid his scarf, threw back his head, and one after another slipped down the red lane until, but for the snow drifting in, the open palm was empty.

"It seems to me you were gone a long while," was his mother's greeting.

"Not so very long. Mrs. White wanted me to go on an errand."

"It's all right, only I didn't know she wanted you, and was rather afraid of your being out late, with such a storm brewing."

"Didn't Mit Ite div you somefing?" asked tiny Ret, to whom visiting Mrs. White, as well as going on her errands, meant "goodies."

"Yes," answered Forbes, trying hard not to feel ashamed, yet conscious of a tingling flush creeping up to the very roots of his hair. "I had a bunch of grapes; but there wasn't enough to go round, so I eat them myself."

"They were not at all like a bunch I once saw; it measured a mile around," said grandpa, from his corner.

"Crackey! I guess not! This was no bigger than your hand."

"The bunch I speak of didn't look any larger, if as large, yet it measured a mile around."

Tiny Ret asked, "Was it a conumen?" and Tommy shouted, "Give it up!"

"Not very many years ago, in mid-winter," resumed grandpa, "a bunch of Almeria grapes was sent from the city to a sick child in the country. It weighed—now don't speak till I've done—about a pound, and was in a white paper bag, horn-shaped, with a frill like lace around it. Nancy, we'll call her, was almost as much delighted with that as with the grapes, although the one she tasted lay sweet and cool in her fever-parched mouth. 'I tell you what I'll do, mother,' she said, 'keep the bag and send the grapes to Emma Swift; she's sicker than I am. I know they'll do her good.'

"When the delicious, sea-green fruit reached Emma, she almost screamed with rapture, especially when one great juicy thing melted away between her lips; yet she said, 'O mother, they're splendid; take them to Mrs. Shriner; she's so old and poor she needs them more than I do.' When they reached the old lady, she separated the third grape from the bunch with trembling fingers, then sent the rest to a sick baby. The poor child was so very low she could not eat the sweet, pulpy morsel laid on her hot tongue. 'Poor little pet,' said the father, 'she can't swallow it. Let Billy take what's left over to Curran's; Nancy's sick with a fever. I'm sure she'll enjoy them.' Before nightfall the Almerias got back to the starting point, after having made the circuit of the village. Now, children, I'll leave you to puzzle out my meaning when I say that bunch of grapes measured a mile around."

"I think they measured fully that, if not more," said Mrs. Goff. "They measured the depth of usefullness, the height of self-denial, and spanned the gulf between rich and poor, young and old. Indeed, so much good-will brightened their day's journey, I don't know but that they went the whole length of the chord that binds our hearts in christian love, and must somewhere have touched heaven."

Forbes, as he listened, felt more and more ashamed; the measure of his grapes was very easily summed up.—*Christian at Work.*

Little Things.

There is an impression abroad, that to refuse to do a little thing required by the Lord is to sin only in the minimum, and not to incur displeasure of any consequence; whereas, as we see it, to withhold a little obedience, and to haggle over a little demand, is to merit greater condemnation than to omit the performance of "some great thing." A writer has stated it thus: "Men charge God as a humorist for condemning the whole race of mankind for so small an offence as eating a little forbidden fruit. But this is their ignorance of the laws of honor and gratitude; by which the slighter the thing demanded is, the greater the affront in refusing it.

"Had David asked the inheritance of Nabal's estate, he would have rendered himself odious as Ahab did when he demanded Naboth's vineyard. But his request being only for some ordinary provision (in common with sheep-shearers), the refusal of it rendered Nabal a churl not fit to live.

"So Naaman's servant said to his master, 'Had the prophet bid thee do some great thing, wouldst thou not have done it? How much more when he only saith, Wash and be clean!'"

Reader, what is the "little thing" that you have not humbled yourself to submit to? We pray you show respect for God at once by yielding him his righteous demand; or he may take displeasure at your refusal that will be your ruin.—*Sel.*

If thou hast a mind to see the very picture of the invisible God, look upon a pious, humble, holy man. There is a resplendent beauty on the believer. No son so much like a father, no daughter so like her mother as the saint is like God.

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No snares beguile, no foes betray,
But peace eternal waits.

Earth's trials, now forever past,
No more shall come to mind;
Our former fears, and griefs, and tears,
Shall all be left behind.

No anxious load upon the mind
Shall then forbid our sleep;
Our weary spirits then shall find
Rest—calm, and pure, and deep.

For such a home as this,
I'll strive and watch and pray,
Nor think the hand is too severe,
That leads me all the way.

From vain and foolish talk,
Lord, keep my erring tongue,
With sober, righteous, godly walk
May I my life adorn.

And live in hope of life,
In that bright world to come,
Beyond the reach of war and strife,
The saints' eternal home.

Hawleyville, Iowa.

Wanted.

My eye rests for a moment upon one of the advertisement columns of a secular newspaper, at such a distance as only to discern that the initial word of those forty or fifty short advertisements is, "Wanted." A moment's fancy of the various characters wanting, and things wanted, and the idea of want is generalized to the whole human family.

Each individual, not abnormal in mental constitution, might, from the self world of thought, feeling and action, publish to the outer world in greater or less numbers, the advertisement, "Wanted." And could the column of these demands be met to-day, another list might, perhaps, be issued to-morrow. A scene for those higher intelligences whose kin may take it in! As we "might go to the ants of some prodigious mound, and see how they toil and strive," so may these gaze on the wrestling, toiling, striving millions of humanity. Like the ant, the majority aim for self. The want well indicates the character whence it springs. The desires or aspirations that goad each individual soul to activity and pursuit, whether low, mixed or noble, demonstrate, where correctly appreciated, the grade that soul may have amid the the many, forming scale from brutal to angelic tendencies.

But how read the advertisements? That is, of wants forming the nucleus to, or embodiment of numerous smaller ones, which find their expression in the outer life, and read by each circle of acquaintance. Smaller than these are the hosts thronging the mental associations, unread by human gaze, far within that realm where "man dwells by himself apart," these and all others will have their accurate reviewal in a future day before an assembled universe. Reader, will your or my record be dark or luminous, then?

Commencing with those whose impulses are scarce elevated above their brother breast, and especially we will not linger to file out the minute of darker life, we read, "Wanted." To riot in sensual pleasure, even to satiety and intoxication. Then wanted—Necessities, comforts, luxuries, etiquette, fashion, wealth.

Wanted—Good opinion, reputation, glory, fame, conquest, dominion.

Wanted—To track the mysteries of earth, sea, and air, aye of limitless space!

Wanted—To fathom the subtler depths of life, mind, and soul.

Wanted—By searching to find out God, or thrust him from his throne. Here is the climax of diabolism, the reenactments of the aims of a council more ancient than the birth of time, but equally futile now, as then.

But is a stoic the model of a man, we ask, after this dark review? Shall he be passive, inert, desireless?

Even the wants evince the restless cravings of the soul, whose desires are coeval with its immortality.

"Men's tasteless thirst for pleasure, gold, and fame,
Declare him born for blessings infinite."

Let us turn to the brighter phases of human life, and consider if there are not those aspirations that thrill and fill, and elevate the soul to its legitimate phere. One writer remarks of the gifted poetess, Mrs. Browning, that she strove to meet the aspirations of her being. That is beautiful. It is not the ideal of a selfish; self-complacent morality. It is not that low tide of professed christian life, which solely aims at its own salvation, though hoped for, through the acknowledged merits of the Redeemer. But an absolute yearning to meet even here, and now, the divine will concerning us. Who that has the germ of spiritual life, but can witness the divine poesy, that in devotional moments has lingered with sweet power about the heart, gently luring it to the true, the noble, and the pure? Oh, how we would then live; with the triumph of the spiritual over the sensuous, or gaze upon the eternal rather than the fleeting, and the glory of God, not of self, the all-controlling rule of life!

We leave the closet to mingle in the world again, and the cares, burdens and trials attendant upon daily life gather about us. We receive, perhaps, the misapprehension or neglect of friends, or the contempt of our foes. Our physical infirmities weigh upon us, and our enemy adds his power to the whole combined. Happy for us if we have learned to live with God, and walk the path of purity, even amid all untoward influences. We may not always be upon the mount of transfiguation, but we may build the Savior a tabernacle for perpetual in-dwelling in our hearts. All life's discipline may be instrumental of purity and transformation.

Let us then seek the realization of these heavenward drawings. And not only this, but also for desires stronger, more intense and comprehensive, which shall incite us with new force to their corresponding attainment. What shall be the limit to these conceptions, and these desires? Even the Scriptural one, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Unto him is the breathing of our desires, and from him, the source of all good, must come their satisfying. Let them proclaim to him, and as far as they may necessarily and humbly have an outward expression to the world, thus: Wanted—To gratify self by expending self, as it were, to all humanity; sharing sympathetically, its weal and woe; and acting for its highest interests, temporal and spiritual. Wanted—not only sympathy with the whole human family, but with all God's creation, animate and inanimate, so that the flower, the bird, and the cloud, yea, every page of Nature's book shall speak to me of God. Wanted—To be as a little child, with God for my heavenly Father, realizing the sweet duties and immunities suggested by this relation, in me, obedience, love, trust, humility, for me, chastening for a little time, but now and always, the rich inheritance of "all things." Wanted—Patience, not only to "labor," but to "wait;" not only to do, but to suffer, and meekly receive the pledge of my relationship, present chastening.

Wanted—To cast all my cares upon God, whether small or weighty, knowing that he cares for me; if poor in temporalities, to remember that each day's gift of life is a new pledge for the living; if rich, to be faithful in my stewardship. Wanted—The faith that shall at all times be an evidence or demonstration of things not seen; and the love that has its flow in the beautiful specialities enumerated (1 Cor. 8: 3-7). Wanted—Mental culture, refinement, acquisition, the quickening of every power of the intellect as well as the intensifying of every right affection of the heart, that I may present all a votive offering at the feet of Jesus.

Wanted—By patient continuance in well-doing to seek for glory, honor and immortality. Wanted—To be slave to no habit, dogma, propensity, or affection of my own; no caste, clique, flattery, or contempt of others; yet while my spirit shall harbor no meanness or servility, it shall lack no deference of humility, and be itself servant of Christ. Wanted—Whether or not a student of science, to be an earnest, devout student of the Book of books, realizing the depth of meaning in the declaration, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Wanted—Supreme love and deep reverence for God, constant communion and prevailing power with Him. Wanted—To possess and cherish the influences of the Holy Spirit, in their various agencies of convincing, instructing, leading, witnessing and sanctifying. Wanted—To acknowledge and receive Jesus Christ in offices of Prophet, Priest, and King. Wanted—To be dead indeed unto sin, and alive unto God through Jesus Christ our Lord. Finally and comprehensively, Wanted—A constant approximation to the divine image.

Whether we may, or may not have nearly attained to these realizations of the soul's needs, we should be able to say with the apostle, "Not as though I had already attained, either were already perfect, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I push towards the mark or the prize of the high calling in Christ Jesus."—*Guide to Holiness.*

Selected.

Your Property.

If you have any property, thank God for it; that is, if you got it honestly; if you got it without driving any hard bargains; in other words, if you got it without grinding the face of God's poor; if you got it without extortion and without usury; if you got it without taking advantage of the ignorance of others to increase your gain by their loss; if you got it without being close-fisted or hard-hearted; if you got it without getting with it the spirit of greed; if you got it without shutting up the bowels of your compassion; if you got it without losing the generosity and nobleness of your soul; if God has not commanded thee to sell all that thou hast, and go and preach the gospel.

If your property is free from all of these encumbrances, you may well thank God for it, for it is a gift from him, and if used for his glory, will prove a blessing to your soul; but otherwise it will be anything but a blessing. So far as it is in your power restore every dollar of it, if any there be, that was not acquired in the strictest honor, lest it prove a fearful thorn to you in the day of judgment. Property is not worth having at the expense of the soul. Set not your heart upon it, lest it drag you down to perdition; for no one can do so without tarnishing his soul. Put it all upon the altar of God, and acknowledge yourself but a steward that must render an account. Spend it freely in the cause of God, and for the benefit of God's poor, that it may be the means of bringing you treasures above.

There is more profit in spending money judiciously for the glory of God, than there is in hoarding it. Do you remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive?" Have you learned this blessedness, or have you hugged your filthy idols to your heart till it has been corrupted by them? There is nothing that narrows up a person's soul like the love of money. Hence God classes the covetous with the whoremongers and adulterers, and other vile criminals. If there is a stingy hair in your head, pluck it out, or you will never see the inside of glory. There will be no close, penurious people there. None but free-hearted souls will ever inhabit those blessed realms. Why, if one of these "tight" christians should get to glory, he could not enjoy himself a great deal—his soul would be so small that he would be capable of a great deal of enjoyment. And who knows but that he would not be trying to get mortgages on the mansions of his brethren? Such inhabitants would turn heaven into hell.

Some men might be like angels of mercy in this dark world, if they would but seek opportunities to use the means which God has put in their hands, to bless their fellow men.—*H. F. H. Jr., in Free Methodist.*

"Genteel Work."

A prodigious amount of laziness, false pride, and greed are concealed under this phrase. Many thousand hands are to-day idle, waiting for something to do. And in spite of commercial depression, the country has work waiting, enough for a million hands. The farmers are calling for help; the trades are deficient in first-class workmen; our kitchens are poorly supplied with domestic service; and yet the market place is full of the unemployed. Why?

If a merchant advertises for a book-keeper, a hundred competent persons step forward at once. If an author seeks for an amanuensis, he must choose between as many eager applicants. Every government officer who controls the appointment of clerks, has more names on his list than there are details in a month's work. The demand is for something that will not soil the hands, that will not start perspiration, that will secure a livelihood without involving much exertion. Genuine hard work is regarded as only semi-respectable. Men do not seek work; they look for a "situation" in which they may avoid work. They do their best to maintain the appearance of enjoying elegant leisure. But if an absolute sinecure cannot be found, they endeavor to give their employment an air of dignity, of repose, of freedom from homely fatigues. In a word, they seek a "light" business.

This false system of respectability indicated by the word genteel, degrades manhood. Young men are ashamed of that which should be their glory. It is not he who does the least for the most money; who can wear the best clothes while at his daily avocation; whose business involves the least display of strenuous effort; it is not he that is to be the most respected. The salary without real labor is a disgrace. Partial idleness, however concealed under the show of business, is a misfortune, and, if purposely indulged in, a shame not to be countenanced. Clean hands that will not engage in genuine labor, are already covered with a stain that water will not wash out. The refinement that draws back from manual employment and prefers mental dawdling is a sham and should not have social recognition. Better be a grimy blacksmith, doing thorough work, than a titled officer enjoying a large income as a return for nominal services. Better be a day laborer than a pensioned loafer. Better be earning a comfortable livelihood by the sweat of one's face on a farm, or in the kitchen, than depending upon the uncertainties of desk work in an over-crowded city. Better be a simple carpenter than a hair-splitting scribe or pharisee.

We wish this evil spirit of "genteel" laziness might be exorcised, driven out of common conversation, expelled from popular thought, and cast down from its shameful throne of power. Its sway is anti-christian, and its cry is the old one: "What have we to do with thee thou Jesus of Nazareth?" There is not a genteel idler in the land who does not wish to be let alone. They ought to be stirred up.—*Sel.*

Our Young Folks.

Obedience.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves,
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

—*Sel.*

Brindle's Leap.

Years ago, while still working at home, I went one day to tie up my father's cows. I opened the stable door, and the queen of the yard—old Brindle— started in, but stopped just inside the door and would go no further. Thinking it was because the stable was so dark, I urged her, but to no purpose. I kicked, and found that two could play at that game. Her conduct was so unusual that I then began to investigate, and found that a sunbeam came through a crack and reached across the stable just before her, making the little dancing motes plainly visible, and looking—for all the world—like a bar newly put up, over which she could scarcely leap, and under which she felt it impossible to crawl. Enjoying her perplexity now that its cause was plain, I waited and laughed to see her lift her head, evidently comparing the height of the supposed obstruction with some fence over which the mischievous creature had broken in past days, and then give it up, as was plain by the fact that she began to calculate the chances of crawling under, and shook her head at it. Explanation was useless, as it is in sundry like cases among more intelligent animals, and the fun was too good to spoil by coercion. At length I went round and poured the sliced turnips slowly into the manger. This was too much. Old Brindle evidently made up her mind that she must risk everything for the mess so with a sudden leap, she cleared obstruction, without touching—though she came down just where it would have been,—a feat which evidently astonished her,—and took her place at the manger. She looked as if she could not see any reason for the shout that greeted her. It was serious business to her.

And ever since, if I see one delaying to do a plain duty for various reasons which seem real and formidable to him, but are only sunshine—or moonshine—to any one else, I always think of old Brindle, and endeavor to find out what is turnip to him, in order to coax him on with it. But many a man makes as unnecessary and ludicrous a leap in getting clear of imaginary obstructions as did old Brindle.—*Advance.*

Grapes a Mile Around.

Mrs. White always gave Forbes Goff something nice for doing errands; this time it was a cluster of Almeria grapes. With only half a thought for the little brothers and sisters at home, Forbes stopped on the corner, undid his scarf, threw back his head, and one after another slipped down the red lane until, but for the snow drifting in, the open palm was empty.

"It seems to me you were gone a long while," was his mother's greeting.

"Not so very long. Mrs. White wanted me to go on an errand."

"It's all right, only I didn't know she wanted you, and was rather afraid of your being out late, with such a storm brewing."

"Didn't Mit Ite div you somefing?" asked tiny Ret, to whom visiting Mrs. White, as well as going on her errands, meant "goodies."

"Yes," answered Forbes, trying hard not to feel ashamed, yet conscious of a tingling flush creeping up to the very roots of his hair. "I had a bunch of grapes; but there wasn't enough to go round, so I eat them myself."

"They were not at all like a bunch I once saw; it measured a mile around," said grandpa, from his corner.

"Crackey! I guess not! This was no bigger than your hand."

"The bunch I speak of didn't look any larger, if as large, yet it measured a mile around."

Tiny Ret asked, "Was it a conumen?" and Tommy shouted, "Give it up!"

"Not very many years ago, in mid-winter," resumed grandpa, "a bunch of Almeria grapes was sent from the city to a sick child in the country. It weighed—now don't speak till I've done—about a pound, and was in a white paper bag, horn-shaped, with a frill like lace around it. Nancy, we'll call her, was almost as much delighted with that as with the grapes, although the one she tasted lay sweet and cool in her fever-parched mouth. 'I tell you what I'll do, mother,' she said, 'keep the bag and send the grapes to Emma Swift; she's sicker than I am. I know they'll do her good.'

"When the delicious, sea-green fruit reached Emma, she almost screamed with rapture, especially when one great juicy thing melted away between her lips; yet she said, 'O mother, they're splendid; take them to Mrs. Shriner; she's so old and poor she needs them more than I do.' When they reached the old lady, she separated the third grape from the bunch with trembling fingers, then sent the rest to a sick baby. The poor child was so very low she could not eat the sweet, pulpy morsel laid on her hot tongue. 'Poor little pet,' said the father, 'she can't swallow it. Let Billy take what's left over to Curran's; Nancy's sick with a fever. I'm sure she'll enjoy them.' Before nightfall the Almerias got back to the starting point, after having made the circuit of the village. Now, children, I'll leave you to puzzle out my meaning when I say that bunch of grapes measured a mile around."

"I think they measured fully that, if not more," said Mrs. Goff. "They measured the depth of usefullness, the height of self-denial, and spanned the gulf between rich and poor, young and old. Indeed, so much good-will brightened their day's journey, I don't know but that they went the whole length of the chord that binds our hearts in christian love, and must somewhere have touched heaven."

Forbes, as he listened, felt more and more ashamed; the measure of his grapes was very easily summed up.—*Christian at Work.*

Little Things.

There is an impression abroad, that to refuse to do a little thing required by the Lord is to sin only in the minimum, and not to incur displeasure of any consequence; whereas, as we see it, to withhold a little obedience, and to haggle over a little demand, is to merit greater condemnation than to omit the performance of "some great thing." A writer has stated it thus: "Men charge God as a humorist for condemning the whole race of mankind for so small an offence as eating a little forbidden fruit. But this is their ignorance of the laws of honor and gratitude; by which the slighter the thing demanded is, the greater the affront in refusing it.

"Had David asked the inheritance of Nabal's estate, he would have rendered himself odious as Ahab did when he demanded Naboth's vineyard. But his request being only for some ordinary provision (in common with sheep-shearers), the refusal of it rendered Nabal a churl not fit to live.

"So Naaman's servant said to his master, 'Had the prophet bid thee do some great thing, wouldst thou not have done it? How much more when he only saith, Wash and be clean!'"

Reader, what is the "little thing" that you have not humbled yourself to submit to? We pray you show respect for God at once by yielding him his righteous demand; or he may take displeasure at your refusal that will be your ruin.—*Sel.*

If thou hast a mind to see the very picture of the invisible God, look upon a pious, humble, holy man. There is a resplendent beauty on the believer. No son so much like a father, no daughter so like her mother as the saint is like God.

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